

A
DISCOURSE
CONCERNING
The Witnesses,

Relating to the
TIME, PLACE, and MANNER
of their being Slain.

BY
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of the Gospel.

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Quest. I.

Whether the Witnesses are Slain ?

I Dare not be definitive and peremptory in making answer hereunto, being conscious to much darkness in my self about the understanding and unfolding matters Apocalyptical, and knowing also that there are many difficulties attending the Answer of this Question; I shall therefore humbly lay before you what the Scripture speaketh, and leave it to you to consider and conclude as the Lord shall help you. And in order to what I shall say, there is something that I would premise, and it is this: That in the slaughter of the Witnesses there is that which carrieth a great analogy and proportion to the death of Christ, the consideration whereof will much help us in the Answer of the Question; but I mean not a complete and adequate proportion, but as to many remarkable Particulars.

The sufferings of the Church are a great part of the subject matter of this Book of the *Revelations*, especially under the Seals and Trumpets, till you come to the last Wo, which is objected chiefly on Antichrist: And these Sufferings were partly under the *Pagan Roman Empire*, partly under *Rome Antichristian*; and the sufferings of the Saints under both, are the sufferings of Christ mystical, and are so exprest as bearing a great proportion and likeness with the sufferings of Christ personal.

The first of these sufferings of Christ mystical we find, *Rev. 12. 1, 2, 3.* &c. where it is said, *The Woman being with Child, cryed, travelling in Birth, and pained to be delivered.* The Woman here is the Church, and the Child that she travelleth with is her Seed, which is *Christ mystical*, whose Sufferings by the great Red Dragon (*i. e.* the Devil in the *Roman Pagan Empire*) do, in many things, * as a Learned Interpreter hath observed, allude to the sufferings of Christ personal when he was born.

* Mr. Dab.
on Rev. 12.

1. In that Christ was a Child born of a Woman under many outward wants, so as the condition of the Church is commonly. 2. In that *Herod* did watch to destroy Christ so soon as he was born, and as *Pharaoh* (several times called a Dragon) sought to destroy the *Jews* Male-Children as soon as they came into the world. 3. As Christ when he was born, was soon put to flee into *Egypt* with his Mother; so it is here with the

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Church

Church and her seed, they flee into the Wilderness. 4. The foresaid Author affirmeth, that the time of Christs being in *Ægypt* was three years and an half, which (in the mystery) is the time of the Church her Wilderness condition: For Christ (as my Author affirmeth) was born in the thirtieth year of *Herods* Reign, but he fled not presently, but was first circumcised and his Mother purified, after which also *Herod* sought to destroy the young Children in and about *Bethlehem*: This took up some part of *Herods* thirty first year, and Christ returned out of *Ægypt* immediately after *Herods* death, who reigned thirty four years. 5. As *Herod* vented his malice upon the *Bethlehemitish* Infants after the flight of Christ; so doth the Devil here vent his malice upon the Church her seed after her deliverance and flight. 6. As Christ was still preserved till he had finished the work committed to him, notwithstanding all the opposition he met with, but after that he suffered and was slain; even so it happeneth to the seed of the Church. Thus you see how the sufferings of Christ mystical under *Rome Pagan*, do in many things answer to the sufferings of Christ personal.

Secondly, Let us consider the other part of the sufferings of Christ Mystical under *Rome Antichristian*, and we shall see their conformity to the sufferings of Christ Personal, especially in and about his death.

* Rev. 11. 8. It is said (you know) * *that the dead Bodies of the Witnesses shall lye in the Street of the great City, which is spiritually called Sodom and Ægypt, where also our Lord was crucified.* Which last words are added, not only to discover under what power the Witnesses should be slain, viz. that of *Rome, spiritually called Sodom and Ægypt*; but also to shew us the conformity that should be between the slaughter of Christ and his Witnesses. And yet we must not expect a complete analogy and proportion between them, for in some Circumstances they differ, but in several material ones they do agree.

1. Christ preacheth forty two Months, literally taken; the witnesses prophesie as long, taking forty two months * prophetically and mystically.

* Numb. 14.34.
Ezek. 4.6.

2. Christ is slain when he had finished his Testimony, and could not by any means be slain before; so it is with the Witnesses, Rev. 11.7.

* Rev. 11. 8. Christ is slain by the * *Gentiles*, grammatically and properly so taken; with ken; and the Witnesses are slain by the * *Gentiles*, metaphorically so taken.

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* Rev. 11. 2.7.

4. Christ arose after three days, figuratively taken, i. e. part being put for the whole: His Witnesses arise after three days and an half, prophetically taken, i. e. three years and an half.

* Mat. 27. 64.

5. Christ's Sepulchre was guarded to keep him down in his Grave, and hinder his Resurrection, * which his enemies could not bear the thoughts of:

of : In like manner the enemies of the Witnesses endeavour to keep them down by power, and so to bury them (but that they are hindered) that they might never rise again.

6. When Christ was crucified, presently beginneth the Jews Passeeover, where his Enemies rejoiced together and made merry, becaute Christ, who had tormented them was cracified : * Even thus deal the Enemies of the Witnesses when they are slain. * Rev. 11. 10.

7. Christ arose notwithstanding the Soldiers who guarded his Sepulchre, and when he arose they were wofully skared at the sight of him : * Even so it is at the Resurrection of his Witnesses. * Rev. 11. 10.

8. When Christ arose there was a great Earthquake, properly so called : So, not long after the Resurrection of the Witnesses, there is * a great Earthquake, mystically and metaphorically so called. * Rev. 11. 13.

This Analogy thus premised, I shall exprefs to you what the Scripture saith concerning the slaughter of the Witnesses, that you may make your Collections from it as the Lord shall help you.

1. The * Text seemeth to hold forth such a slaughter of the Witnesses, * Rev. 11. as is partly civil and partly spiritual : For were the slaughter literal and proper, the enemies of the Witnesses would not have endured their dead Bodies to have lyen so long unburied in the Street, becaufe of the noisomeness thereof ; nor would Kindreds, and Tongues, and Nations have hindered their burial, from the Principle of mere Humanity. And therefore this their death must be of another kind, and that is partly civil, the Witnesses being deprived of their liberty and free exercise of their Religion by humane Laws and Constitutions ; whereupon their death becomes also partly spiritual, in that their Spirits faint and fail so far, that they are bereft of spiritual Life and Courage ; the spirit of Life is greatly withdrawn from them, and they are possessed with great fear and faintness. And that this is the manner of their death, appeareth, in that upon their Resurrection it is said, that *the spirit of life from God entred into them*, which clearly signifieth, that during their slaughter, they were deprived of spiritual life and activity. You see then what kind of death this of the Witnesses is, partly civil and partly spiritual, civil as to the outward means, slaying, spiritual as to the inward man, slain.

And if it be thus, then we are not to account the great slaughter of the Saints in other Countries, viz. Germany, Holland, France, Piedmont, England in those Marian days, to be this slaughter of the Witnesses, becaufe those slaughters were properly such in a literal sence, and the Saints to slain were buried in a proper sence.

2. The Text telleth us, * that the Witnesses must finish (or be in finishing) 7. * Rev. 11. B 2

nishing) their Testimony, before they can be slain; that is, they must be finishing it, 1. As to the time or period of their prophesying, viz. at the end of 1260 years, a day being put for a year. 2. As to the matter of their Testimony, or the thing to be witnessed by them. And therefore begin the *Epocha* and rise of their Prophesying where you will, you fail in the commencement thereof, if the 1260 years do not determine and conclude in the finishing of the matter of the Testimony, which is to be insisted upon as much as the period and conclusion of it. And from hence again I gather, that all your former slaughters in other Countries, cannot be that mentioned here, *Rev. 11. 7.* because the Testimony of *Jesus* was not materially finished in any of them, no nor in finishing.

2nd.

Ans.

When therefore is this Testimony finished, as to the matter of it?

When the whole Office of Christs Mediatorship is testified unto; that is, not only his Prophetical and Priestly, but also his Kingly Office. When Antichrist wrought, as it were under ground, during the sounding of the four first Trumpets, he opposed the Person of Christ by those ancient blasphemous Heresies of the *Arrians*, *Nestorians*, *Eutichyans*, *Macedonians*, &c. But since the sounding of the first Wo-Trumpet, he hath more especially opposed his Mediatorship, which the Witnesses have still asserted to this day. And this Testimony of theirs must be complete, and conformable also to that of Christ himself, who finished his Testimony * when he witnessed a good Confession before *Pontius Pilate*: And what was that Confession? You may see in *Joh. 18. 33---38.* where he asserteth and avoucheth his Spiritual Kingdom before the *Roman* Governor, and therein he finished his Testimony; for he was put to death upon that very account, as appeareth hereby; in that when *Pilate* said unto the *Jews*,

* 1 Tim.
6. 13.* Joh. 19.
6, 7, 12.

* *Take ye him and crucifie him, for I find no fault in him: Say the Jews, We have a law, and by our Law he ought to die, because he made himself the Son of God.* I say, this did not move *Pilate* at all, but rather affright him from meddling with Christ, and caute him to attempt his release; for Christ must not die upon the confession only of his *Person*, that he was the Son of God.

When the *Jews* therefore perceived that this would not prevail with *Pilate*, they cryed out, saying: *If thou let this man go, thou art not Cæsars Friend; whosoever maketh himself a King, speaketh against Cæsar.* Ay, now *Pilate* is put hard to it, and sits down again upon his Judgment-Seat, and saith to the *Jews*, *Behold your King:* But they cryed out, *Away with him, away with him, Crucifie him:* *Pilate* saith unto them, *Shall I crucifie your King?* The Chief Priests answered, *We have no King but Cæsar.* Then *Pilate* delivered him to be Crucified. The *Jews* were weary enough, as we know, of the *Roman* Yoke, and had no cordial zeal for *Cæsar*, save only when he comes into competition with Christ, who must dye upon the

the point of his Kingly Power and Government, where his Testimony was finished. And upon the same Confession, must the Testimony of his Witnesses be completed. And hence, again, I conclude, that all the former slaughters in other Countries, cannot be (upon this very account) the slaughter of the Witnesses spoken of, *Rev. 11. 7*---because those that suffered, dyed not upon this Confession.

3. When the Witnesses are slain, it is the act of the Beast, as the same Text tells us: which word *Beast*, as applyed to Antichrist, you shall sometimes find mentioned in the *Revelations*, * as distinct from the two-^{* Rev. 12.} horned Lamb that speaks like a Dragon; + sometimes you will find the^{1, 4, with} Beast distinguished from the Woman that sits upon him; * another time^{11.} you will find him distinguished from the false Prophet. And when you^{+ Rev. 17.} find it thus, then by the *Beast* we are to understand the secular power of^{* Rev. 15.} Antichrist; and by the two horned Lamb, the Woman, and the false^{13. & 19.} Prophet, we are to understand his Ecclesiastical. But when we find the^{20.} word *Beast* mentioned alone, as it is in the slaughter of the Witnesses, then it holds forth his complex Power, both Civil and Ecclesiastical. This being so, you here find this complicated Power of the *Beast* in the slaughter of the Witnesses, who must be slain by both these Powers. And though the Ecclesiastical is included in the word *Beast*, when it stands alone; yet the Secular Power hath the preheminance therein: For it may so fall out, that when the Witnesses are to be slain, there may not be so much power in the High Priest and his Followers, as to do it of themselves; their former Power, perhaps, may be diminished, insomuch that they must crave the help of the secular Officers to perform this work for them, like as the chief Priest and Elders did of *Pilate*; and this civil power must exert it self, and make Laws and Decrees for the slaughter of the Witnesses. It is therefore the Civil or Secular Power (implied here more immediately in the *Beast*) that must commit this slaughter. True, the earnest Votes, fervent Affections, and utmost Endeavours of the two horned Lamb, the scarlet Whore, and false Prophet, will be found in this Slaughter, as the Ecclesiastical Power was accessory to the killing of Christ Personal; but as it was *Pilate's* Secular Power that struck the great stroke; so must the Secular Power be especially the Instrument in the death of the Witnesses.

4. There must be a * particular, eminent and signal War waged with^{* Rev. 11.} the Witnesses by the Beast, when they are to be slain.^{7.}

For there is a clear distinction between the *Beast's* war with the Saints, and his war with the Witnesses when they are to be overcome and killed by him. As for his war with the Saints, it commenced with the beginning

- ning of his Reign, as is apparent, *Rev.* 13. 4---8. And this war runneth through the whole Reign of the *Beast* unto the very time that the Witnesses have finished their Testimony; after which there * beginneth a distinct particular war with them; otherwise why is it said, *That when they have finished their Testimony, the Beast that ascendeth out of the bottomless pit, shall make war with them, overcome them, and kill them?* For it may be said, the *Beast* hath been at war with the Saints ever since he first arose. True; but this last war of his with the Witnesses, is more particular, eminent and signal, as directed especially against them, and not generally against all the Saints, as his former wars were, by which he rose still higher and higher, whereas after this particular and last war of his with the Witnesses, he descendeth, and falls still lower and lower, whereof I
- * *Rev.* 13. shall speak more hereafter. By his first wars * he got power over Kindreds, Tongues, and Nations; whereas when he hath slain the Witnesses, the Kindreds, and Tongues, and Nations shall dislike his doings, and hinder his attempts to bury them.

It being thus, hence it will follow, that in this last war, the Ministers of the Gospel, and the Churches (* who are properly the Witnesses) must be the special object of the Beasts opposition. As for the rest of the Saints, they shall escape this civil slaughter, that is, they shall fare better, the enemy shall not fight with small nor great, save only with the Witnesses; I mean, the heat of the Battel shall fall especially upon them, they shall be sadly handled, others shall not be so strictly looked after, the weapons of the Adversary, viz. his Edicts, Mulcts, Fines, Counsels, Menaces, Searchings, Apprehensions, Restraints, Confinements, Impoverishments, Banishments, &c. are principally directed against them; they shall be sought after and carried away, when others shall better escape. So that this war (you see) is distinct from that general long lasting war against the Saints spoken of in the thirteenth Chapter.

Quest. But are not all the people of God Witnesses, especially when they profess and practise against the *Beast*?

Ans. Yes, in a large sense, but not in the strict meaning of the word in this eleventh Chapter. And among all the Saints, the Martyrs of *Jesus* may best be called Witnesses, for so the word signifieth; but the Witnesses that we have here to do with, are (as I humbly conceive from the Text) Ministers and Churches of Christ.

- * *Rev.* 11. 5. The Witnesses must be slain, * not in the *streets*, but *street* of that great City; that is, not in all places under the power and dominion of the *Beast*, but in some one particular Province or Nation, which hath not (at least fully) cast off and renounced his Interest.

It must be such a Nation in which *Jesus Christ* doth not Reign visibly, but

but the Government thereof is subservient to the *Beast*, at least as to the end and issue of the work, if not also as to the intention and scope of the workers. And yet it is not totally immers'd in Popery, because there is a plentiful Testimony therein given against it, else how should the Witnesses be slain therein?

But what *Street* may this be?

I will not define particularly; only it is some remarkable *Street*, because there is * an Article, in the Original, prefixed to it, as much as to say, *that Street*. And when this *Street* is afterward mentioned under the notion of the tenth part of the City, both the tenth part and the City have this Article of Eminency set before them: τὸ δέκατον τῆς πόλεως; *Ver. 13.* Now it is eminent either in relation to the Witnesses that have formerly lived in it, and especially that live in it immediately before the Slaughter; *i. e.* It must be a Nation eminent for its Testimony against the *Beast*, and for its Testimony for Jesus Christ and his Kingly Power in and over the Churches, which is the special matter of their Testimony for which they are slain; or else it is eminent, as belonging to the *Beast* in a special manner. And in both these respects (as saith a worthy and learned Writer) this *Street* is no other but *Germany*: But I do rather fix upon the first of these respects, because that *Testimony* is the point upon which the Witnesses are slain, and no other eminency can be found in the Text; though peradventure, there may be some other Countrey besides *Germany*, which hath been very eminent for its relation to the *Beast*, and which hath afforded him no small revenue and support.

It therefore concerneth us to consider, what Country and Nation hath been most eminent for its Testimony for Jesus Christ and his complete Mediatorship : For though *Germany* hath been famous for its Witnesses, in their generations, yet the eminency of the Witnesses must lye, not in the number of them that give the Testimony, but especially in the clearness and completeness of the Testimony given ; I say, *The Street* must excell in that respect, which will not be found in *Germany*, but rather in some other Country, in which the Kingly Power of Christ in and over his Churches, hath been testified both by Doctrine and Practice ; and if you can find out that, you have found the *Street*. And, peradventure, when you have found it, you may find also that such a *Street* may better brook the Prophetical and Priestly Offices of Christ, than his Kingly Power and Government : I say, *better*, though you may not find a full and cordial approbation of either ; but as touching the Kingly Office of Christ, that will in no wise be admitted, but pertinaciously rejected, upon this apprehension, that Christ and *Cæsar* cannot consist, * though Christ * Joh. 18. hath said the contrary ; but the pride of man will not endure it. 36.

You see, partly, what a *Street* it must be in which the Witnesses must be

be slain. And by this you may further see (by the way) what it is in Reformatiōns, not to make through work: For such a Street (I conceive) it will be, that is not discharged from subjection to the *Beast*, but is subservient to his interest, though it may not be professedly cordial to him. But what then is it, you will say, not to go through stich with Reformation? It greatly gratifieth the Devil, who, when he seeth that there is still a remnant of Idolatry and Superstition unpurged, presently he makes use of that for the continuance of that persecution which before was grounded upon other Causes, which are now removed by a partial Reformation. For such a persecution must necessarily be in such a Nation, or else how could the Witnesses be slain there? So dangerous and dreadful a thing it is, not to do as *Jehoiada* did after the death of that wicked woman *Athaliah*; * for he caused the people to break the Altars and Images of Baal in pieces thorowly.

* 2 Kings
11. 18.

But (to return) the Witnesses you see must be slain, not in the *Streets*, but *Street*, i. e. in some one remarkable Country under the power of the *Beast*, and which hath not cast off his Government, though yet there must be so much of Protestantcy, and Testimony against Papal Usurpations and Impositions, and for the Kingly Power of Christ in and over his Churches, as will be a fit object for Persecution even unto the slaughter of the Witnesses.

I know there are such as like not to have this slaughter so narrowly confined, whereas the Text is expresse for some particular *Street*; And there seemeth to me to be reason for it, why it should be thus limited. 1. Because if the slaughter should be in all the *Streets* of the great City, i. e. in all the Countries under the power of the *Beast*, there would be a very large Testimony, and the Witnesses would be numerous, who (in respect of their paucity) * are here said to be two. For the Testimony must be but little and narrow when the Witnesses are slain, as it was never very large before. 2. If they were to be slain in all Countries where the *Beast* hath to do, where should we find those *Kindreds, Tongues, and Nations*, that must hinder their Burial? For as concerning these hinderers, they seem to be a middle sort of people, such as neither like the slaughter of the Witnesses, nor yet are full for the Testimony of the slain; but are of a mungrel kind, and stirr'd up by a worldly interest to hinder the Burial of the *Witnesses*.

* Rev. 11.
3.

They aim not herein at Reformation, nor at the exalting of the Kingly Government of Christ in the Churches, according to the rule of the everlasting Gospel, but are wholly swayed herein by Principles of State. Now I say, if the Witnesses were to be slain in all places under the *Beast's* Dominion, where should we find out so many *Kindreds, Tongues, and Nations*, so and so qualified, as might suffice to hinder the Burial of the Witnesses? Again,

Again ; That it is not to be a general slaughter in all Countries, but only in some one particular, here called *the Street*, I shall demonstrate by a further Argument.

In order hereunto, we must know, that this *Street* is that which in *Rev.* 11. 13. is called *the tenth part of the City*; for that Verse is coupled with the precedent, as belonging to the same Story of the Death, Resurrection, and Ascension of the Witnesses, and as * *Piscator* observeth, there *divina de* is expressed in it, *the revenge of God upon the enemies of the Witnesses*, and *testium ini-* I cannot see how it should be otherwise understood. Hence then I thus *micis. Pisc.* argue : *in Rev. 11.*

Where the revenge of God is inflicted for the slaying of the Witnesses, there ^{13.} *(and there only) are the Witnesses slain.*

But the revenge of God is inflicted only upon the tenth part of the City for the slaying of the Witnesses; therefore in that tenth part only are they slain.

For the God of Revenges, in the execution of Judgment for such and such sins, doth not exceed the limits of the Place and Persons offending; he will not punish the Innocent for the sins of the Delinquent, nor one Place for the iniquity of another. And yet I cannot but say, that the whole City is virtually guilty of this slaughter, as being not only guilty of the like, but also as approving of this. But God hath * another guest ** Rev. 16.* Earthquake in store for the whole City, (i. e. the whole Papal Dominion) ^{18.} which shall destroy it all totally and forever. This Earthquake (*Rev.* 11. 13.) reacheth only the tenth part.

I might further enlarge upon this point (which is of great moment as to the purpose in hand) by passing through the several Streets of the great City, and rationally considering which of them is most likely to commit this Martyricide, as I may call it; especially weighing withal what the Testimony must be upon which the *Witnesses* must be slain, viz. Such as asserteth and exalteth the Kingly Power of Christ in his Churches, as you heard but now in the second particular.

Now this being granted, that the *Witnesses* must be slain in some one particular and eminent Street, and not in all the whole Dition and Dominion of the *Beast*; it will follow, that the former slaughters which have been committed in many Countries, and near about the same time, are not the slaughters that we are here enquiring into. For I have read of many hundred of thousands slain in several Countries for the Testimony of Jesus, about the year 1540. and afterward for some years; but 1. They were slain in a proper sense. 2. Not upon the point of the Kingly Power of Christ; and therefore the Testimony was not finished when they were slain. 3. Their dead Bodies were buried, nor did any hinder it. 4. They have lyen dead above an hundred years, and are not like to rise again till

the Resurrection at Christs coming ; whereas, if the death of the Witnesses is proper, so must also their Resurrection be.

6. When the *Witnesses* are slain, they must be looked upon by their enemies, as it were naturally dead, so dead in law, as if they were also dead in body. This may be gathered from *Rev.* 11. 8, 9, 10. For the Kindreds, Tongues, and Nations, could not so look upon them, if their enemies did not so behold them; nor could their dead Bodies lye dead in the Street, and their enemies there living not look upon them; nor would the dwellers upon earth rejoyce and make merry at their death, did they not account them so dead, as that they would never rise again; for did they but fear their Resurrection, it would marr their mirth, as the Hand Writing on the Wall did *Belshazzar's*; because if the Witnesses did torment them before they were slain, O how would they excruciate them to the very death, should they but rise again! And hence it is, that their enemies will not be contented with the death of the *Witnesses*, except also they be buried, and therefore they attempt their interment, but that they are therein hindred: so that this attempt to bury them is not out of any love to them, but merely out of hatred, fearing lest they should rise from the dead; for they will never think them dead enough. To this end, they will make one Law after another, and throw upon the slain Witnesses one Edict after another, as they do upon dead Bodies when they throw one shovel-full of earth after another, saying, *Earth to Earth, Ashes to Ashes, &c.* only not in sure and certain hope of the Resurrection of the Witnesses to life again. And this multiplying of Laws upon them, is (interpretatively) their attempt to bury them.

7. There shall be no humane help, nor Arm of Flesh employed in their Resurrection, this shall be wrought only by the Spirit of Life from God entring into them: *Not by might, nor by power, but by my Spirit, saith the Lord.* If any liberty should be procured by force (which ought not to be) it will not prosper, nor will any attempts that way. The Resurrection of the *Witnesses* shall be like a Resurrection, wrought only by the omnipotent hand of Heaven, even by him in whose power alone it is to raise the dead, and to call things that are not as though they were. It is true indeed, when the Earthquake cometh, which followeth soon after the Ascension of the Witnesses, there will be great Concussions in that Country, whatever it is, where the *Witnesses* must be slain; but who shall be the Authors of them and Actors in them, I do not know; but as for the Resurrection it self, it shall be effected immediately by the Spirit of Life from God, who will certainly blast all humane attempts by Conspiracies and Insurrections in order (or rather disorder) to the Resurrection of the *Witnesses*.

Men

(11)

Men were as good go about the raising of the dead out of their Graves, as to raise the slain Witnesses by humane endeavours. When the Israelites were e'en upon the point of their Resurrection out of *Egypt* (which was not complete till they arose out of the *Red Sea*; *Ex. 15.* compared with *Rev. 15.2, 3.*) what saith *Moses* to them? * *Fear not, stand still* * *Exod. and see the salvation of God---The Lord shall fight for you, and ye shall hold your peace.* And yet the *Israelites* at that time were † harness'd, march'd, and prepar'd with Arms; and they us'd them not long after this † *Exod. 13. 18.* their Resurrection * against the *Amalekites* at *Rephidim*; but at their Resurrection there must not be a Sword drawn, nor a stroke struck; but as *17. 9. 13. Jahaziel* said to *Jehosaphat* and the men of *Judah*, * *Ye shall not need to fight in this Battel, set your selves, stand ye still and see the salvation of the Lord with you.* Thus (should I live to the Time, and in the Street of the Resurrection of the *Witnesses*) would I say, and as *Moses* also said to the *Israelites* (who would needs go up uncalled, and fight against the *Canaanites*;) * *Wherefore now do ye transgress the Commandment of the Lord? But it shall not prosper; Go not up, for the Lord is not among you, that ye be not smitten before your enemies:* Yet they would presume and go up, but the *Amalekites* and *Canaanites* smote them and discomfited them even unto *Hormah*. * When they had a call to fight against the *Amalekites*, they * *Ex. 17.* conquered them; but when they will fight with them uncalled, they are smitten by them.

Quest. II.

What if we should see such a Slaughter, as symbolizeth much with that here, ver. 7, 8, &c. And yet when the three years and half are ended, there appeareth little or nothing in view, agreeable to such a Resurrection as the Text here holdeth forth, ver. 11, 12?

Answ.

Here lyeth the difficulty, that (as I said in answer to the former Question the last time) I dare not be positive in determining whether the *Witnesses* are slain or not; only I laid before you what the Scripture

faith concerning their slaughter, and left it to you to consider : And the same course I shall take at present in answer to this Question.

But before I come to the Answer, I shall premise a Position or two.

1. That there must not only be a Resurrection of the slain Witnesses, but such a Resurrection also as is here described, for the Scripture cannot be broken. It is not enough that there is an answerableness of things in the death of the Witnesses, to prove their Slaughter; but there must be the like in their Resurrection also, or we can conclude nothing. Every Slaughter hath not been the Slaughter, and so every Resurrection is not that Resurrection; And to hold forth that which is like the death of the Witnesses, but to fail in the Resurrection, will not amount to satisfaction.

2. This Resurrection of the Witnesses must be homogeneous, and of the same kind with the Slaughter; i. e. If the slaughter be partly civil and partly spiritual, so must also the Resurrection be, and not proper and literal; for those Bodies can never rise from a natural death, which were never deprived of their natural lives. These Positions premised, I proceed to the Answer.

1. Negatively, I shall not answer as some have done, who say, that after three days and an half the Witnesses shall arise, but how soon after it is not said. I say, I will not answer thus, for this were *ponere Resurrectionem indistinctam, to affirm an indistinct Resurrection*, without an determination of time; and so to what purpose would the Text in hand serve? Or what comfort should we have from it more than this, that there shall come a time when the Witnesses shall arise? For as *Martha* said to Christ, of her dead Brother *Lazarus*, *I know that he shall arise again in the Resurrection at the last day*; all her doubt was, whether Christ would raise him then, *John* 11. 24. Even so might we say of the slain Witnesses, if their Resurrection here had not been mentioned at all, *We know that they shall rise again*: yea, but when shall they arise? After three days and an half, saith the Text; therefore the time is determined. For in these words there is the *Epocha*, the Original or beginning of time from whence the Resurrection doth commence and proceed, i. e. presently after the expiration of the said term of their death. For the time of their Witnessing had, 1. Its *Epocha*, though it be dark and difficult to discover it. 2. Its Continuance, viz. 1260 years. In like manner the time of their slaughter hath. 1. Its *Epocha* and beginning, and term from whence to reckon; and 2. Its Extent and Continuance, viz. three years and an half: And shall not then the Resurrection also have a certain fixed beginning? God is very punctual and precise as to his times and seasons, though our darkness

nels knows not how to discern it, as you may see, *Exod.* 12. 40, 41, 42. It came to pass at the end of the 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the Land of *Egypt*: It is a night to be much observed, &c. it is doubled and trebled to shew us Gods exactness in keeping time.

2. I shall not answer according to that Notion of some others concerning three years and half, *i. e.* three years (say they) and half three years, for the words in the Original are these, *word tōis tēis hēmerais kai hēmērās i. e.* say they, *after three days and half*, leaving out the word *an*; so that they reckon the time to be three years and half three years, *i. e.* four years and an half. But this answer will not hold: For, 1. There are three notable Numbers in the *Revelations*, relating to the sufferings of the Church, *viz.* 1260 days, and 42 months; and time, times, and half a time, *i. e.* three years and an half: For so many days are so many months, and so many months are so many years, a day being put for a year; so that there is a singular answerableness in these numbers, and therefore if we extend the three days and an half (*i. e.* three years and an half) to four years and an half, we break the proportion and correspondence that is between these three numbers. 2. How will this notion hold, if at the end of four years and an half, there should be no more shew of a Resurrection, than there was at the end of three years and an half? I come therefore to an Affirmative Answer.

First, There are several Resurrections mentioned in the Scriptures.

1. The Resurrection of the Soul from the death of Sin to the life of Grace, *Joh.* 5. 25. *Eph.* 2. 1.

2. The Resurrection of the Body at the coming of Christ, *1 Thess.* 4. 16. And these two Resurrections are *in instanti*, or in a very short and quick time, as it is said of that great change, *1 Cor.* 15. 52. *In the twinkling of an eye.*

3. There is the Resurrection of the *Jews* at their Conversion, for so it is called, *Ezek.* 37. 12, 13, 14. *Rom.* 11. 15.

4. The Resurrection of the Witnesses in my Text. And these two last are not so speedy as the two former, but have their gradual Process and several succeeding steps. For, as touching that of the Calling or Resurrection of the *Jews*, 1. There is a noise. 2. A shaking. 3. A coming together of Bone to Bone. 4. Sinews and Flesh coming upon them, and skin covering them. 5. The breath of Life coming into them. 6. Their standing upon their feet as an exceeding great Army. So for the raising of the Witnesses: 1. The Spirit of Life from God entreats into them. 2. They stand upon their feet. 3. They hear a great voice from Heaven, saying, *Come up hither.* Se-

Ezek. 37-
7-11.

Secondly, I answer, that the Resurrection of the Witnesses seems to answer to the coming of the Children of *Israel* out of *Egypt*, for spiritual *Babylon* is called spiritual *Egypt*, *ver.* 8. Which Deliverance was a kind of Resurrection, as appears from the resemblance there made to *Abraham* in a vision, *Gen.* 15. 9, 10, 11. Now the Children of *Israel* arose out of their bondage by degrees, for their Resurrection was not complete till they rose out of the *Red Sea*, and sang the song of *Moses*, *Ex.* 15. For till then they were not quite free from the *Egyptians*. They made several steps out of *Egypt* to the other side of the *Red Sea*, viz. from *Rameses* to *Succoth*, from *Succoth* to *Etham*, from *Etham* to *Pihahireth*, from *Pihahireth* to the *red Sea*, *Numb.* 33. 5--9. And therefore that remarkable day spoken of, *Exod.* 12. 40, 41, 42. is not to be understood of *Israel's* complete Resurrection, but that day was remarkable for the beginning of it.

3ly. There is a great Analogy between literal and spiritual *Babylon*, and the coming of Gods people out of that, and of the rising of the Witnesses and their deliverance from this. Now the people of God arose gradually out of literal *Babylon*. For 1. When the seventy years of their captivity *Jer.* 25. 10. were fulfilled, the Text tells us, that they must call upon the Lord, and go and pray to him and seek him; and search for him with all their hearts, and then he would be found of them; then they should do it, *i. e.* at the end of the 70 years. This then was their first motion in their Resurrection; they must first of all rise upon their knees.

And *Daniel* did his part in this *Calling, Praying, Seeking, Searching*. And when did he do it? In the second year of *Darius* the Son of *Ahasuerus* of the seed of the *Medes*, in which he was made King over the Realm of the *Chaldeans*, *Dan.* 9. 1.

This then was after the accomplishment of the 70 years, because the Kingdom of the *Chaldeans* was now at an end. For note what *Jeremy* saith, *It shall come to pass when 70 years are accomplished, that I will punish the King of Babylon; and that Nation, saith the Lord, for their iniquity, &c.* *Jer.* 25. 12. It is apparent therefore that the 70 years were now ended, and that the time of the *Jews* deliverance was come; and yet (you see) after that very time did *Daniel* thus call, pray, seek, and search. This (I say) is remarkable, as also, that after this time it was, that our Lord *Jesus Christ* (the Angel of the Covenant) made intercession for the deliverance of his people, *Zach.* 1. 12. Saith he, *O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years? God therefore seemed to delay a while, some may say, after the 70 years were ended,*

ended, that our Lord Jesus saith, *How long*, when the years were expired. Yea, but God did not delay one moment, *Hab. 2. 3.* for the Jews Resurrection was now begun, for they were upon their knees, and Christ was interceding for them and in them. The Spirit of Life from God acted this way in them in their first motion; their rising was somewhat like as when a man riseth out of his bed, and falls down upon his knees by his Bed-side and prayeth. If any man now should enquire and say, is such a man risen? it might truly be affirmed that he is so, though he be down upon his knees at present. It was prophesied of the coming of the Jews *Isa. 25. 10.* out of *Babylon*, that their dew should be as the dew of the herbs, and that the earth should cast forth her dead: Their Resurrection out of *Babylon* should be like the Resurrection of Herbs in Spring, which arise out of the earth by degrees.

And also when they did come out of *Babylon*, they came not out all at once, but at several times; some of them in the first year of King *Cyrus*, upon the Proclamation which he made, *Ezr. 1.* Others in the Reign of *Artaxerxes*, came out with *Ezra* the Scribe, *Ezr. 7. 1.* Others with *Nehemiah*, in whose days also the bondage was not quite ended, *Neh. 9. 36. 37.* So that it was upon that account also a kind of gradual Resurrection or coming forth.

It is true, there was liberty of returning granted by Proclamation in the first year of King *Cyrus*, but there fell in certain impediments that hindered both the speedy progress of their coming forth, and also of their carrying on of Religion when they were come unto *Jerusalem*, for fear was upon them, *Ezr. 3. 3.* and much opposition they met with for some years; for the people of the Land weakened the hands of the people of *Judah*, and troubled them in building, and hired Councillors against them, to frustrate their purpose all the days of *Cyrus* King of *Persia*, unto the days of *Darius* the King thereof. They had still very many Adversaries.

For Military Occasions withdrew *Cyrus*, who left the Government to his Son *Cambyfes*, who proved an Enemy to the Jews, and to the building of the Temple: He did not second his Fathers Proclamation of Liberty, but rather hid it in the House of the Rolls, insomuch, that it was at last quite forgotten, as you may see *Ezr. 5. 13.* with 17. and *chap. 6. 1, 2.* Note therefore what is said, *Dan. 10. 1.* In the third year of *Cyrus* King of *Persia*, a thing was revealed unto *Daniel*, and the thing was true, but the time appointed was long---In those days I *Daniel* was mourning three full weeks, I ate no pleasant bread, neither came Flesh or Wine into my mouth, &c. It seems he understood of the oppositions which were made by *Cambyfes* and his Emisaries against the work of God at *Jerusalem*, even in the third year of King *Cyrus*, who gave the Jews their liberty in his first year. *Ezr. 4.* And upon this occasion *Daniel* humbleth himself greatly, and waiteth to know

Neh. 2. & 7. 7. which was 13 years after *Ezra's* coming forth.

Neh. 2. 1. with *Ezr. 7. 7, 8.*

Ezr. 4th, 5th, & 6th Chapters.

know the mind of God, and what he purposed to do with his people: And our Lord Jesus Christ appeared to him, and shewed him a great Vision, which astonished him very much, and made him to fall down upon his face, and he was cast into a deep sleep, his face being towards the ground.

And now behold, an Hand touched him which set him upon his knees, and upon the palms of his hands; afterward Christ said unto him, *Stand upright, for unto thee am I sent*; and when he had spoken this word, *Daniel* stood trembling. Christ could have set him upright upon his feet at once, but I have sometimes thought whether our Lord Jesus did not hereby shew unto *Daniel*, the gradual manner of the *Jews* Resurrection out of *Babylon*; for 1. They did lye in *B. bylon* as it were in a deep sleep on their faces, as *Isaiah* prophesying of their coming out of Captivity, saith, *Iſa. 26. 19. Awake and sing ye that dwell in the dust.* 2. They arise but in a gradual manner, *viz.* upon their knees (as it were) and the palms of their hands. 3. They stand upright, but trembling; and therefore as if the Lord Jesus should bid *Daniel* not to be so much dejected, the people of God, for whom he was thus solicitous, should stand upright in good time. This (I have thought) is the intendment of Christ in this Vision, and of what befell the Prophet under it; seeing it is likely that Jesus Christ would instruct him by the Vision and the Effects of it, concerning that business which lay most upon his Heart. Now to come to our purpose.

Even thus the Witnesses are dead asleep in the dust. 2. The Spirit of Life from God entreth into them, and they rise first on their knees and palms of their Hands, and there they stick a while, at last they stand upright but trembling, and then they begin to gather strength by little and little, till at last their enemies begin to stand trembling, and are afraid to look upon him, as we shall hear, *ver. 12.*

Thus the Resurrection here will be gradual, and (which is more) not be the business of a few days, though in my Text it is comprehended in a very few words.

You know what vast Histories are contained in the second and seventh Chapters of *Daniel*, and in other also of his Visions, which are but short and brief in the Reading. And thus it is with very many Histories in the Scriptures which are expressed with very great brevity. That which the 2 *Theff. 2.* Apostle speaketh of Antichrist, and of what did then hinder his visible appearance, and what he speaks of his Wickedness, Revelation, Consumption, Destruction, containeth many Centuries of years above a thousand, and is the sum of most that is contained in the Book of the *Revelations*, from the sixth Chapter to the End; In which Book how are large Stories contained in a very small compass? The large History of the ten Persecutions lyeth in a narrow Room in the sixth Chapter; the Ty-

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ranny and power of the *Turk*, and how he hath been a Scourge to the Antichristian World, lyeth within the one half of the ninth Chapter, &c.

For it is in this Book, as in a small Map of the vast World, wherein very great Countreys are described in as narrow a compais as the breadth of your hand: And in the Scale of miles which you see in the bottom of the Map, the miles seem to be very short, but he that travellet them shall find them very long. And therefore I conceive we are much mistaken, when we think that the entring of the Spirit of life into the Witnesses, and their standing upon their feet, and their ascending in a Cloud, are matters that fall out suddenly, and that follow close one upon the heels of another. The slaying and rising of the Witnesses is a great part of that Story which is contained under the sixth Trumpet, which foundeth several hundreds of years, and yet you see not many things expressed during the time of its founding.

Lastly, That the rising of the Witnesses will be *gradual*, is apparent by the *gradual* fall of the Beast; for they cannot rise faster than he falls, like as in two Well-buckets, one cannot ascend faster than the other doth descend.

Antichrist, you know, hath been long ascending to his height, and his Vertical point is at the time of the slaying of the Witnesses, after which he will rise no higher, but begin to descend, yet so as that it will not be presently discerned, no more than the declining of the Sun is forthwith observable after his height in Summer; there is a Solstice, or a stay or stand (as it were) of the Sun for a time after the longest day, before the declension thereof is visible: For even thus it is with the Kingdom of the Beast after the rising of the Witnesses: And when that Kingdom of his doth decline visibly, it will not fall suddenly, but God will first begin with a tenth part thereof, *vers. 13.* as a pledge of the ruine of the whole City under the seventh Trumpet, which will found presently upon the back of the fall of the said tenth part. But the descending of the Beast to his Center, *i. e.* till he be cast into the Lake that burneth with fire and Brimstone, will take up many years, during which time the Church will still be ascending. And therefore we must not think that when the Witnesses begin to arise, they will presently (no nor in a few years neither) rise up to their height; for they must ascend as Antichrist descendeth, and that is, *gradually*.

And by this we may collect, that it is a mistake in such as think, that when the Witnesses begin to arise we shall have Halcyon dayes, in which the Saints shall begin to ride as it were in Triumph, and see sorrow no more. For surely their life from the dead will not presently become the death of the Beast; only, after a while, when he perceiv-

eth that the Cause of Christ is in a rising way, he will be sorely affrighted, as here *vers.* 12. But great troubles will follow this Resurrection after a short time; for the tenth part of the City (*i. e.* of the Beasts Dominion) will not fall easily, as the walls of *Jericho* did, without striking of a stroak; there will be somewhat to do in the execution of the Vengeance of Gods Witnesses, which will shake the power of the Beast so far, that he shall lose the tithe of his Dominion. There will be nothing but woful stirs and shakings, till it be come to *Armageddon*. For when the Beast perceives himself falling, who hath stood, and that strongly, these many hundreds of years, he will rage like the Angel of the bottomless Pit, so that Hell it self will be moved, and break loose to help him.

*Quoniam
ad septi-
mum clau-
gorem prin-
cipatus
Christi
maxime
tinet, ad
hoc tem-
pus prae-
cipuus
est furor to-
tius Pontifi-
cae nationis
reservatus
et Joh.
Bright. in
locum.*

You know what is said here after the sounding of the Seventh Trumpet, *The Nations were angry, &c.*

Christs Kingdom will begin to shine forth at the sounding of the seventh Trumpet, and therefore the special rage of the Pontifician Nation is reserved unto that time. And if it be thus under the Seventh Trumpet which allarms the Beast more especially, how will it be under the sixth Trumpet, which is the saddest of all the Trumpets to the Church and People of God? And what a fearfull *Farewell* will it have? For it will not cease sounding presently after the rising of the Witnesses, seeing there is an ascending time to follow, and a great Earthquake at the heels thereof, which will make sad work, and after that, *The third Woe cometh quickly*. These things then will not be done upon a sudden, nor without further tryals to the Church of God. For the Worships and Superstitions of Antichrist are woven (almost) into every thing throughout *Christendom*, the unravelling whereof will shake that part of the World where these things are so twisted and interwoven, and so have been these hundreds of years. And therefore we must take heed that we do not judge of the rising of the Witnesses by the times that succeed it, but by that Resurrection Spirit which (after a while) will appear in the Witnesses of Christ.

I shall conclude with a Confectary flowing from what hath been spoken of the gradual rising, and it will serve also in way of answer to the question in hand; and it is this, *viz.* That seeing there is such a gradual motion, the first beginnings of the Resurrection will not (in probability) be so perceivable. How imperceivable were the first motions of Antichrist? *The Mystery of Iniquity* (saith *Paul*) doth work already; and yet how few discerned him in the dayes of *Constantine*, which was some hundreds of years after the Apostle thus wrote, and when also that which did let his more publick appearing and acting, was quite taken out of the way?

2 Thef. 2.

I suppose, they have been very few who at the opening of the Seals, and at the beginning of the founding of every Trumpet hitherto, could say, Now such a Seal is opened; and heark, how such or such a Trumpet doth now begin to sound.

Beginnings are many times very small and obscure, as it is with Rivers which arise from little Fountains, and yet at last grow to be very deep. Perhaps also there may be in some an aptness to expect the accomplishment of such or such a passage in the *Revelations*, in such a way as they have fore-fancied, and then when the fulfilling of them is very different from their pre-conceptions, they may be ready to question it. In our eager pursuits after accomplishments, it may happen sometimes that we may leave them behind us, and yet think that they are before us. A little waiting therefore will set our Judgments right as to the question in hand, and give you a surer Answer than I shall undertake to do.

One thing more; you have heard how the Death and Resurrection of the Witnesses do in many things answer to the Death and Resurrection of Christ, though in some things again they differ: But if their Resurrections correspond in any thing, I am prone to think it is in their first beginnings: Let us consider this a little, and finish the present discourse.

1. When Christ arose it was dark, and for ought I know to the contrary, it might be near Midnight. When *Mary Magdalene* came to the Sepulchre, it was yet dark, and Christ was then risen I know not how long before. And when she saw Christ afterwards at the Sepulchre, she neither knew him, nor that he was risen, but mistook him, thinking he had been the Gardiner; And when she knew him, she went and told them that had been with him, and found them mourning and weeping, who therefore little imagined that Christ was risen. And when these heard what she said, they believed it not; and when the two Disciples told them the same, they did not believe them; for as yet they knew not the Scripture, that he must rise again from the dead. And when he appeared afterward to the Eleven as they sat at meat, he upbraided them with their unbelief and hardness of heart, because they believed not them that had been with him after he was risen. And so too he upbraided the two Disciples that went with him to *Emmaus*. And when he appeared to the Ten, *Thomas* (who was then absent from them) would not believe that Christ was risen; yea, and at his first appearing to them, they thought they had seen a Spirit, (which is more;) when the Disciples went into *Galilee* into a Mountain where Christ appeared (which I conceive to be the time spoken of by the Apostle, *1 Cor. 15. 6.*) it is said, *They worshipped him, but some doubted.*

John. 20. 1.

Mark 16. 10, 11.

Mark 16. 13.

John. 20. 9.

Mark 16. 14.

Luk. 24. 37

Marth. 28.

By ^{17.}

By all this you see, how difficultly the Resurrection of Christ was believed. Even thus it may be when He riseth in his Witnesses, whose resurrection doth (in many things as well as his death) allude to that of Christ's.

The Witnesses then (like Christ) may be up, and few know it, or believe it; that, as it is said of the report of them who brought the first tidings of Christs resurrection to his Disciples, *Their words seemed to them as idle tales, and they believed them not*: Even so it may happen at the resurrection of the Witnesses, who do not only ascend, but perhaps also rise in a cloud, as many times the Sun doth, insomuch that some lye a bed till seven or eight of the Clock in the Spring in a cloudy Morning, and think not that the Sun is risen.

Now then, lay all the precedent passages together, and pray for light and help from the Spirit, and see what it doth amount unto. However wait for a while longer, and time will prove a sure Interpreter.

REV. XI. 12.

And they heard a great Voice from Heaven, saying unto them, Come up hither; And they ascended up to Heaven in a Cloud, and their Enemies beheld them.

IN the former Verse we find the Witnesses upon their feet, in this we find them upon the wing. In the words you may observe,
 1. A Call given them, and it is by a *Voice*. 2. It is a *great Call*, for it is a *great Voice*. 3. From whence it cometh, *from Heaven*. 4. The Witnesses hearing it, *They heard a great voice*. 5. What it saith, viz. *Come up hither*. I shall only paraphrase upon the verse, and conclude with application.

And they heard a great Voice from Heaven.] *Heaven* is put for the Church here upon Earth. For as the Church is distinguished from her seed; Chap. 12. 17. So here, from her Witnesses. The meaning therefore is, There comes a voice out of the Church to the Churches and Ministers, to rise up yet higher and nearer Heaven. For the Spirit speaketh in the Churches to the Churches, as you may see in the second and third *Chapters* of this Book of the *Revelations*. This I take to be the meaning of the words. 1. It seems to be set here in opposition to the Beast, who is said to ascend out of the bottomless pit, *ver. 7*. The Beast lives in Hell upon Earth, the Saints in Heaven. 2. It stands also in opposition to the former condition that

that the Witnesses were in, who but now lay dead (as it were) upon the earth, and now, behold, they are called up to Heaven. 3. This Heaven is the same that is mentioned *ver.* 19. but that is the Church of God, and therefore so is this.

Now the voice that calls to them from this Heaven, is a great Voice, declaring a loud call. Here then is a Commission and Warrant given them to prophesie again, and to follow their former employment, and not in the least to be discouraged, for their Call is very clear, distinct, and audible, it being a *great voice*. And some do conceive, that this Call comes from men in publick place; and I should be glad it might prove so; but I much doubt of it, upon these grounds.

1. Because it is said, That when they ascended up to Heaven in a cloud, their Enemies beheld them. Now these enemies are those who lately slew them, and therefore were men of Place and Power. And still they are the men they were, as very Enemies at the Resurrection and Ascension of the Witnesses, as when they slew them; Therefore surely these could not call them; They who beheld them as Enemies when they ascended up to Heaven, would never call them up to Heaven.

2. It is said in the following words, *That in the same hour there was a great Earthquake, and the tenth part of the City fell, and in the Earthquake were slain of men seven thousand.* These are the enemies spoken of in my Text, as I shall further shew you when I come to *ver.*

13. So that this call here comes not from men in publick place, they are enemies (you see) after the Resurrection, and at the Ascension of the Witnesses; And the Voice here comes from Heaven, which is no place for the enemies of the Witnesses.

This Voice then comes from the Spirit of God in the Churches, working an inward powerful instinct and impression in these Witnesses, &c.

They heard a great Voice.] It is not said, that others heard it. It is somewhat like the voice which *Paul* heard from Heaven, when he *Act.* 22. 9. was near unto *Damascus*; They that were with him saw the light that shined about him, but they heard not the voice of him that spake to him: That is, They did not hear it distinctly; for *the men that journeyed with him stood speechless, hearing a Voice, but seeing no man.* *Act.* 9. 7. It was a Voice, and a great, clear, distinct voice, but in *Paul's* ears only, not in theirs. So here, &c. But what is the subject matter of this call? *Come up hither;*] Not long ago, there was a great voice, or vote, from Hell against these Witnesses; and now there is a voice from Heaven to them, and for them; The first was from the Beast ascending out of the Bottomless pit, this is from the Spirit speaking from Heaven to them; The first cried, *Down with them:* This from Heaven cries,

cries, Up with them; *Come up hither*; The first laid them as it were upon the Earth in the streets; This calls them up to Heaven.

Quest. But what shall they do there? *Ans.* Wherefore, as if the voice should say, Here is more work for you, the Church is rising higher than it was; It is nearer Heaven, more pure and refined, more set upon Separation, more elevated above the world, and preparing for more glorious times approaching under the seventh Trumpet; and therefore, *Come up hither*; which intimateth, that formerly they preached, lived, and conversed at a lower rate than now they must, and are here called to do; For the Churches are risen, and all things in the Churches are higher, and got up nearer unto Heaven, and the Saints must now live far above their former selves; Wherefore, abide no longer where you are, but *Come up hither*.

And in this Call, there is a motion implied, *Come*, which hath a term from which. 1. The *Earth*, or a lower condition of living before, when the Witnesses favoured too much of the Earth, and when their Spirits lay prostrate during the time of their slaughter; For as the death of the Witnesses was in a special manner Spiritual, their spirits being low and dead, so now their Spirits are raised up higher. 2. They move and rise up from Antichrist and his Pollutions, and all his earthly and hellish waies of Worship, Mixtures, and base conversations. 3. From that Bondage and servitude which the Witnesses were lately in unto the Wills of men, before their Resurrection; so that sometime after their Resurrection there will be a very great change in the Churches of Christ, as to purity of Doctrine and Worship, and Holiness of walking, and Gospel-liberty, far beyond what was before. Thus you see their Call cleared.

2. I come now to their Obedience to this Call, or great Voice from Heaven.

And they ascended up to Heaven in a cloud, and their Enemies beheld them.] In which words, there are three things considerable. 1. Their Ascent to Heaven. 2. In what manner, in a Cloud. 3. Who saw them thus ascending; *their Enemies beheld them*.

1. *They ascended up to Heaven*. The great Voice is accompanied with great Power, that the thing commanded is soon accomplished. They willingly and readily attend the Call, declaring that their hearts were wholly in it. *Come up hither*; Lo, we come; and must we yet be more separate from sin and sinners, as to communion with them, and from Antichristian pollutions, and from the world? We desire nothing more. And must we be more conform to Rule, in Church, in Family, and in all our Relations, Conditions, and Conversations in this world? We cheerfully attend this call from Heaven. They are not therefore

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passive in ascending, as men that are haled up from the Earth so as if their feet stuck in the mire, and as *Jeremy's* body was drawn up by cords out of the Dungeon; but they seem to leap up Heaven-ward. Only this is not done presently after their Resurrection, but like unto Christ's Ascension to Heaven in a cloud, some good space of time after his Resurrection.

2. For the Manner; *They ascended in a cloud*; wherein there is an allusion unto the manner of Christ's Ascension into Heaven. But what doth this Cloud here signifie? A. 1. 9.

1. It noteth their ascending in a Degree of glory. *Matth. 24. 30.* There is now a Spirit of glory resting upon them. As it was with Christ when he rose from the dead, he layd aside for ever his state of Humiliation: So do these Witnesses; they shall now prophesie in sackcloth no more, they shall henceforth be cloathed with a cloud of glory. And as Christ's Resurrection was the first degree of his Exaltation, and his Ascension the second; even so it is here with his Witnesses; For this is the second degree of their Exaltation, the third will be when they shall dye and enter into glory; and the last, when they shall come with Christ to judge the world.

2. Here is also Power denoted in this cloud, as you may see from the former Text, *Matth. 24. 30.* For the Witnesses were slain in dishonour, but they shall be raised (especially ascend) in glory; slain in weakness, but raised and ascend in power, as it is also said of Christ, *2 Cor. 13.* that he was crucified through *weakness*, but he liveth by the *power* of 4. God.

3. Hereby is signified their Protection and safe passage and proceedings in the way of further Reformation, like as the Cloud in the Wilderness was a defence upon *Israel* when they were come up out of *Egypt*; for thus now, upon all the glory there shall be a Defence. The case also is somewhat like as when the *Egyptians* pursued the *Israelites* into the Red Sea, at what time the pillar of cloud removed from before the *Israelites*, and stood between them and the *Egyptians*; For thus, here is a cloud of Protection between the ascending Witnesses and their Enemies.

4. This cloud signifieth the Obscurity of this ascension, as to their enemies who stand here looking on them. For clouds are sometimes put for darknes. *Pf. 97. 2.* And as it is said of the Pillar of cloud that stood between the *Israelites* and the *Egyptians*, *It was a cloud* and darknes to the *Egyptians*, but it gave light by night unto the *Israelites*: Even so, &c. *20.* Exod. 14. And therefore though there are many lookers on here to see the ascending Witnesses, yet they do not understand what God is about to do in this so glorious a dispensation, but are ready to say as *Sanballat*, *What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make* Neh. 4. 2.

an end in a day? will they revive the stones out of the heaps of the rubbish which are burnt? Why? What is that which blindeth their eyes? It is their malice, envy and hatred; for you see they are still called Enemies, even when the Witnesses ascend. God hath hardened their hearts, and blinded their eyes, and given them up to a reprobate sense, and to the power of prevailing enmity. Besides which, They look upon these Ascenders as clouded with reproaches and calumnies, which hath still been the Lot of the Saints in all times of Reformation. So that, neither the Resurrection, nor Ascension have altered them, nor opened their eyes in the least. Thus much for the Manner of the Witnesses Ascension.

3. Here follows the Spectators of this Ascension.

And their Enemies beheld them.] There is a four-fold Beholding of them by their Enemies. 1. They beheld them *prophecying*, and that was with Torment, *ver. 10.* 2. They beheld them *flourish*, and this was with joy, for they rejoiced over them, and made merry, and sent gifts one to another. 3. They beheld them *risen*, and that was with fear, *ver. 11.* 4. They here behold them *ascending*, and that is with grief and Indignation.

But that which is here remarkable is, 1. The Progress which the Witnesses make in their Reformation after their slaughter is finished; for, 1. *The Spirit of Life from God entereth into them.* 2. *They stand upon their feet.* 3. *They ascend up to Heaven.* For surely such a progression there will be.

2. It is observable, that as the Witnesses are called to this Reformation by a great Voice from Heaven, so a great power attends the work, inasmuch that their Enemies cannot hinder it by any means, though the persons and their work are very visible to their eyes; for they see both them and it with fear, grief, and Indignation, like as *Tobiah, Sanballat, Geshem*, and the rest of their companions, beheld the repairing the Wall of *Jerusalem*, but could not put a stop to it: For just so it is here with these Enemies. The case is somewhat like that which the Psalmist mentioneth concerning the Kings of the Nations, who came up against *Zion*; saith he, *Lo, the Kings were assembled, they passed by together; they saw it, and so they marvelled, they were troubled and hastened away; fear took hold upon them there, and pain as of a Woman in Travel.* They saw *Zion*, and were troubled, affrighted, and pained greatly, and that was all that they could do. And like as the Souldiers, who guarded the Sepulchre of Christ, saw him as he arose, and feared, and shook, and became like dead men, but were not able to lift up a weapon against him: Even so it is here, &c. Whereas in the time of the slaughter, a Child of God could scarce stir, but these Enemies

Ps. 48. 4, 5, 6.

Matth. 28. 4.

Enemies presently beheld it, and not only so, but also opposed and hindered it; but after their Resurrection, especially their Ascension, they shall behold the Witnesses, and do little or nothing more to speak of.

3. It is remarkable, that the Enemies of the Witnesses do still retain their Enmity unto the last, even though they do most evidently behold that their slaying of the Witnesses is come to nothing, but (notwithstanding all endeavours to the contrary) they are up and upon their feet again, yea, and ascending also, as resolved upon a further Reformation; For yet still you see that here they are called *Enemies*, even when the Witnesses are upon the wing for Heaven. They are a Generation of Vipers, the seed of the Serpent, whose malice is implacable. And why are they such *Enemies*? Not for any hurt that the Witnesses and people of God have done them, for these would fain be quiet and live peaceably, for they oppose not Government here, but endeavour further to reform among themselves. Their condition is much like that of *David*; saith he, *They that render evil for good are mine Adversaries, because I follow the thing that good is.* Oh what a dreadful account will these Enemies have, when neither the wonderful Providences of God, nor notable Disappointments, nor Reformation, nor Holiness in Churches and Saints, can by any means turn them from their Enmity and opposition even against God himself! And thus much for the explication of this 12th. verse; Let me add a few Uses, and conclude.

USES.

1. We are shewed, that when the Witnesses are risen, God calls them after a while to an higher pitch of Reformation: I say, *After a while*; For their Resurrection (as you have heard) is gradual, and when they are arrived so far that they stand upon their feet, and have attained to some strength and stability, then God calls them by a great Voice from Heaven to Come up higher, and to approach nearer unto Heaven. God doth not raise up his Witnesses, that now they should sit down, and content themselves to live as they did before; the Resurrection is the first degree of Glory, and God doth now expect that they should live above the world.

What the Apostle saith, *Col. 3. 1.* may well be applyed to the purpose in hand; *If ye be risen with Christ, seek those things which are above.* Churches must now reform, and be rising up nearer and nearer towards Heaven; and so it must be also with Families and Persons. Especially Ministers, Churches and Church-members must be advancing forward, and pressing after an higher point of holiness and conformity to the Gospel; for the Witness and testimony lyeth especially among these;

E

And .

And God calls from Heaven to them with a loud voice to ascend; Surely, if the Churches and Saints were at their set pitch; God would not say to them, as here he doth, *Come up hither*. It is not therefore enough that they are risen from the dead, and have the spirit of life in them, but they must also stand upon their feet; stand fast, grow strong, and at last ascend Heavenward. They must now grow and encrease, * as the same word in the Original is rendred both to *ascend* and *increase*; they must be going and growing † as it is said of *David* when he came to the Kingdom. And doth God call from Heaven? take heed then that ye refuse not him that speaketh. for how shall they escape who turn away from him that speaketh from Heaven?

* 1 King.

22-35.

† 2 Sam.

5. 10.

As for publick and general Reformation, God calls aloud this day for it; but it is our duty to leave that unto our Superiours; As for our selves, we shall be left wholly without excuse, if we take up our stand and endeavour not to ascend yet higher. As touching others, they hear not this Voice, nor will they hear it when it shall hereafter come to be a great Voice; for they are like the People who stood close by Christ when there came a voice from Heaven, saying unto him, *I have both glorified my Name, and will glorify it again*; which when the standers by heard, they said, *that it Thundered*. It seemeth therefore that it was a very great voice, and yet the matter spoken was hidden from them. Others said, *An Angel spake unto him*; howbeit Christ tells them, That voice came for their sakes, but (you see) they understood it not.

Ioh. 12.

23----

But let us hear what the Lord speaketh; for we have this day a voice from Heaven, though the great Voice is not as yet come. Let us hear what is come, and though it be but a still small voice, yet God is in it, and therefore let us wrap our faces in our mantles, fear God, and obey his voice.

For surely God calls now for a more full Reformation in the Churches, and more exact walking according to Gospel-pattern; and why should we stay till the great voice cometh? When that cometh, the Witnesses will hear, as the Text declareth, as much as to say, Till then they will not hear, at least be so attentive. For thus God calls, and calls, and few will hear, that at last he is fain to call with a loud voice; In the mean while it is the sin of such who are thus dull of hearing. Do not therefore day as sometimes the Jews did concerning the building of the Temple, *The time is not yet come*; so, the great voice hath not, as yet, spoken; but if there be any thing of a Resurrection-spirit in us, let us live at an higher rate, and far above our slain selves. Surely, when the Witnesses are risen from the dead (whether it be done, or as yet to come) they will preach, and speak, and pray, and partake of Ordinances, and buy, and sell, and converse, at a Resurrection-rate, especially

cially when once they begin to stand upon their feet, and to be warmed with the Spirit of life from *God in them*. And God will go on with a further Reformation before the 7th Trumpet soundeth; yea, you see that he calls for ascending higher immediately before the coming of the Earthquake, saying, as sometimes *Jehua* to the *Israelites*, *Sanctify your selves, for to morrow God will do wonders among you*. Make hast, get ye up with all speed, and stand clear of the Earthquake. *Josh. 3. 5.*

2. We are further informed, That when the Witnesses are risen, they shall not dye again, they are now beyond any more slaughters; And as it is said of Christ in another kind, so it may be said of his Witnesses, *Christ being raised from the dead, dyeth no more.*

Rom. 6. 9.

And as there was Council in the former point of Information, so there is Comfort in this. The Testimony of Jesus after its Resurrection shall live for ever, that as Christ saith of his own death and Resurrection, his Testimony may speak likewise, *I am he that liveth and was dead, and behold, I am alive for evermore.* The joy and mirth of the Beast at the slaughter of the Witnesses could not keep them down from rising again; nor shall their fears, and griefs, and wrath, and indignation at their Resurrection prevail to slay them a second time. This is great mercy, and not a little comfort. *Rev. 1. 18.*

When the *Israelites* rose up out of their bondage in *Egypt*, they rose (as you have heard) by degrees, and were not compleatly risen till they came up out of the Red Sea; and though all the power of *Egypt* pursued them to reduce them to their former servitude, and to slay them once again, they could not prevail, God would not suffer *Pharaoh* and his host to come near them, but he interpoleth by the Pillar of cloud between them, as if he should say, You shall as soon slay me as them; nor an hair of their heads shall perish. Yea, but shall not the Witnesses meet with oppositions and exercises from the men of the world after their Resurrection? Yes, they may have many attempts made against them to destroy them, for even to their very Ascension (as you see here in the Text) they have their Enemies, for their Enemies behold them; They behold them both rising and ascending, they have still an eye upon them.

The Enmity therefore doth not cease at the Resurrection or Ascension, but rather increase upon that very account; for the Witnesses rise, and (at last) ascend, and their enemies cannot help it, they can behold them, as the Text sheweth us, and that is all that is here spoken of them. The Witnesses shall meet with enemy enough, but with no more slaughters, attempts perhaps that way, but still fruitless. We must not therefore judge of the Resurrection and Ascension of the Witnesses by the enmity and affronts which they may meet with, for what else can be expected from *Enemies*? The priviledge of the risen Witnesses is;

- not that they shall suffer no more, but that they shall be slain no more.
- * Joh. 12. 10. * When *Lazarus* was risen from the dead, the chief Priests consulted to take away his life, but they could not do it ; will any therefore say, that *Lazarus* was not risen from the dead, because the Hierarchy consulted to kill him? No ; Do not therefore misgive as to the Resurrection of the Witnesses, upon every petty or particular indignity that some one or more of them may meet with from their enemies. When the children of *Israel* were risen up out of the Red Sea, they were gone no further than to *Rephidim*, * which was within three months, e're they met with an host of *Amalekites*, who gave them a sore assault, and when *Moses* let down his hands, prevailed against them ; but *Israel* had the day, and discomfited them, who were afterwards devoted to utter destruction for this their cruel and wicked attempt. * *Israel* was now born up on Eagles Wings, out of the reach of destroying dangers, and of fear of Reduction into Egyptian bondage ; and now they pass on still from Journey to Journey in the Wilderness, and though at last they meet with *Og* and *Sihon* in the way, yet they subdue them, and never stop till they arrive in *Canaan*. Thus it will be with the Witnesses after their Resurrection.
- * Exod. 19. 1, 2. 4. * *Israel* was now born up on Eagles Wings, out of the reach of destroying dangers, and of fear of Reduction into Egyptian bondage ; and now they pass on still from Journey to Journey in the Wilderness, and though at last they meet with *Og* and *Sihon* in the way, yet they subdue them, and never stop till they arrive in *Canaan*. Thus it will be with the Witnesses after their Resurrection.

The Churches and Saints will meet with some shakings after the Resurrection and Ascension, because there is a great Earthquake presently to follow ; ver. 13. After Christ's Ascension, the Gospel, its Preachers and Professors had many encounters with their enemies ; for presently

* Act. 4. 25 * *The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ* ; but in all the story of the Acts of the Apostles, you find the Gospel growing and getting ground by opposition, and they were but two, *Stephen* and *James*, who lost their lives. And though we have an expectation of a great Earthquake, yet it is comfortable to consider, that immediately before it cometh, a great Voice saith unto the Witnesses, *Come up hither*, and that they ascend up to Heaven in a cloud. It is a mercy, and will prove a means of the greater security, that they are got up nearer unto Heaven, and unto an higher degree of Holiness, Purity of Doctrine, Worship, Discipline, and manner of living, before the storm cometh. The safest living is above the Earth, in the Heaven of holiness, when the Earth shall shake and reel to and fro like a drunken man ; And this shall be the case of the Witnesses ascended.

You never find a Reformation in the Scriptures, but if there followed a shaking time, the People of God sped well, or much the better for it.

1 Sam. 7. 4. * When the *Israelites* put away their strange Gods and *Asheroth* from among them, and prepared their hearts unto the Lord, and served him onely, and poured out water before him, and fasted, and confessed their sins,

sins, presently the *Philistines* are gathered together against them, and draw neer to battel ; but the Lord thundered upon them and discomfited them, and they are smitten before *Israel*.

When *Jehosaphat* had reformed his Kingdom, *2 Chro.* 19. it came to pass afterwards that the Inhabitants of *Moab*, *Ammon* and Mount *Seir*, came up to war against *Judah*, but God turned their swords against one another, and destroyed them without a stroke struck by the men of *Judah*, *2 Chro.* 20.

* When *Hezekiah* had finished an eminent Reformation in *Judah*, *Sennacherib* comes up against the land with a very formidable Army; but the Angel of the Lord slew therein an hundred fourscore and five thousand in one night. * *2 Chro.* 31.
29:30, 31.
2 Chro. 30.

And in all these confusions of the enemies of God and his People, after a Reformation wrought, it is observable, that God doth work wonders from Heaven, his People do little or nothing but pray and stand still ; And I am thinking whether God will not work wonderfully from Heaven by his own immediate hand when the great Earthquake cometh, soon after the Ascension of the Witnesses.

The Enemy cometh upon a very great disadvantage to himself against the People of God, when once they are in an ascending way of Reformation. It is great presumption in these enemies here to slay the Witnesses ; to oppose them and oppress them in their sackcloth is a cruel and accursed thing ; what then will God account it, if they shall dare to design against them when clothed with a Cloud ? This is a very high degree of *Thiemachy*. For, as for the Dragon and the Beast, they will not be quiet till the seventh Vial is poured out, and both are shut up in the bottomless Pit ; yea, when the Devil is loosed out of prison at the end of the thousand years, the first thing he doth, is, he gathereth *Gog* and *Magog* together against the Camp of the Saints. He and his Instruments will never cease their opposition, till they are thrown together into Hell, there to remain for ever. Wherefore, after the Resurrection of the Witnesses, the Saints may meet, and are like so to do, with many troubles to the pouring out of the last Vial, but yet they shall meet with no more slaughters. For what do we meet with as to these Enemies, after the rising of the Witnesses ? 1. It is said of them, that great fear fell upon them. 2. That, when the Witnesses ascended, they beheld them. 3. When the Earthquake cometh, many fall, and the remnant is affrighted. 4. When the seventh Trumpet soundeth, they are angry. 5. When the fourth Vial is poured out, they blaspheme. 6. When the fifth, they gnaw their tongues and blaspheme. 7. When the sixth, they gather themselves together to the battle of the great day of God Almighty. So that here is fear, anger, shewing of teeth, blaspheming and gnawing of tongues, and great.

great preparations to fight, kill and conquer; and this is all that I find after the Resurrection of the Witnesses unto the last Vial, which will end in their everlasting confusion. Make therefore the Resurrection sure, and though there will be stirrs and strugglings, attempts and oppositions, and some particular sufferings now and then, yet no great or considerable hurt will be done unto the very last.

3. If the Witnesses shall thus rise and afterward ascend, then it will follow, that from thence forwards the Beast will not rise higher, but be continually in the declining hand unto the very last; During which time
 2 Thes. 2.8 will be made good in a special manner what is prophesied of him by the Apostle, The Lord shall consume that ~~wicked one~~ with the breath of his mouth. And this consumption shall more eminently begin with the fall of the tenth part of the City, and when the seventh Vial is poured out, he shall be destroyed with the brightness of Christ's coming.

He shall never thrive more after the slaughter of the Witnesses, he shall never digest the shedding of their blood, which shall cry night and day to Heaven against him for vengeance. Let us but rise and ascend, let once a Resurrection Spirit appear amongst us, a Spirit of Faith, Love, Power and Zeal, a Spirit of Prayer, Praise, Reformation, holy walking, and it will prove a Blessed Omen to us of the coming of Christ's Kingdom, and of the declension of the Beast's dominion. If we ascend, he will of course descend; for we and he cannot ascend, nor descend together, we are so diametrically opposite, that contrary fates do of necessity attend us.

Now then, out of all that hath been said, you may gather up these Consequents of the Witnesses Resurrection. 1. That as the Spirit of Life from God entrencheth into them, so now they will be more bold, active and zealous for God; only as the Resurrection is gradual, so this Spirit of Life cometh on by degrees. 2. They attain, at last, to some stability, and begin to stand upon their feet, as being more fixed, strengthened and resolved. 3. When it is come thus far, great fear falls upon them that see them; and their enemies begin now to be affrighted; As the Witnesses grow stronger in faith, their enemies grow weaker with fear. 4. When thus they begin to gather strength, and their enemies to grow more and more feeble, the Spirit of God gives the Witnesses a loud call to embrace the opportunity, and to ascend to an higher pitch of Reformation, raising them up above the earth and earthly things, and separating them more from the world and the things of Antichrist. 5. And now, instead of sackcloth, they are clothed with a cloud, and a Spirit of power and glory resteth on them. 6. They shall still have enemies notwithstanding all this, and their enemies eyes shall be much upon them with vexation and anguish, but yet they shall not know how to help themselves,
 nor

nor how to hinder this work of God, the external face whereof they shall see, but not the meaning of the dispensation, the Cloud interposing between them and that, so that they shall be blinded and hardened like *Pharaoh* and the *Egyptians*, they shall be under the power of a dedolent Spirit, and still retain their enmity. 7. This Ascension of the Witnesses immediately foreruns the Earthquake, giving hopes of greater security to the Witnesses in such a day of dreadful concussion, when God will make some notable distinction between them and their enemies. If therefore you should live to see the Witnesses upon their feet, expect after a while to see them upon the wing; and if you see them ascending, expect ere long that Earthquake, whereof I shall speak in the next discourse, which will cause great ruines; and effect strange alterations. When the Witnesses begin to ascend, the great City will begin to descend, and pay the price of it self to divine Vengeance for its late blood-guiltiness, of which more upon the next Verse. So much for this.

VERSE 13.

And the same hour there was a great Earthquake, and the tenth part of the City fell, and in the Earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of Heaven.

WE are now come to the Conclusion of the fifth Trumpet, which endeth with an Earthquake; and this Earthquake is described, 1. By its Greatness, for it is said to be a great Earthquake. 2. By the time when it happened, *in the same hour*. 3. By the effects or consequents of it; 1. That the tenth part of the City fell. 2. That therein were slain of men seven thousand. 3. That the remnant were affrighted. 4. That they gave glory to the God of Heaven.

I shall handle the words as I did the former verse, by way of Paraphrase, or Exposition.

And the same hour. Not the hour of their Resurrection; the Earthquake here is reserved for the Witnesses Ascension, after which it hasteth, coming in the same hour, not literally taken, but Metaphorically, i. e. Speedily; For it importeth the sudden and unexpected inaccession of the Earthquake unto the Ascension of the Witnesses. Let but these once get above the earth, and presently it falls a shaking; for (* as *Piscator* wisely observes) this is the vengeance of God upon the enemies of the Witnesses; they were now gazing up to Heaven to see the Witnesses ascend.

* *Vindicta divina de testium inimicis.*
Pisc. in hanc versum.

ascending, and, before they are aware, they are surprized with a great Earthquake from under them. For this *verse* is connected with the Ascension of the Witnesses by the Copulative *And*, shewing us, that it belongeth to the same story, and followeth close upon the Ascension. The Enemies were staring upon the Ascenders, and upon a sudden the Earth shaketh under them, and turns their eyes upon another object. God threatneth to throw them down to Hell, whilst his Witnesses are ascending up to Heaven.

And the same hour there was an Earthquake.] There are two sorts of Earthquakes in the Scriptures. 1. Such as are Natural, as when the earth shaketh through collection of Wind and Vapours in the bowels thereof, and which want vent. Such an Earthquake there was in the dayes of King *Uzziah*, and such before the destruction of *Jerusalem*, *Luk. 21. 11.* 2. There are figurative and metaphorical Earthquakes in the Scripture, as when some notable dispensation of God resembleth an Earthquake; and such is this here in the Text. And this, in Scripture, signifies some notable change, as when God saith, *Yet once more I shake not the Earth only, but also Heaven*; This (saith the Apostle) *signifieth the removing of those things that are shaken.* And when God saith, *He will shake the Heavens and the Earth*, mark what a change followeth: *And I will overthrow the throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen, and I will overthrow the Chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.* *Hag. 2. 21, 22.* See also *Isa. 13. 13.* And these Metaphorical and figurative Earthquakes are sometimes accompanied with or prefigured by literal ones, as in that place of *Luke* forementioned. And that formidable Earthquake in the dayes of *Uzziah* happened about the time that *Jehu's* fourth Generation was expiring, after which followed frequent and fearful changes unto the very Captivity of the ten Tribes. Again; When God brought his people of *Israel* out of *Egypt*, this was a periodical time, and there was now a very great change coming upon the World, and the Church therein, not the like thereunto (excepting in the time of the Deluge) from the foundation of the World. *Pharaoh* and the *Egyptians* were now to be destroyed in the Red Sea, and the Church to pass into *Canaan*, and there to settle; And God signified this great change by an Earthquake properly and literally so called. *O God* (saith the Psalmist) *when thou wentest forth before thy people, when thou didst march thorow the wilderness, the earth shook, the Heavens also dropped at the presence of God, even Sinai it self was moved at the presence of God, the God of Israel.* *Pf. 68. 7, 8.* See also, *Pf. 77. 15, 16.* to the end. The Earthquake therefore in my text signifies some great and eminent change brought in with shaking and affrighting Judgments, commonly

ly for the destruction of Gods enemies, and sometimes for the deliverance of his People. Thus you see what kind of Earthquake is here meant, and what it signifieth.

But let us look a little further into it, and compare it with other Earthquakes in this book of the *Revelations*, which we may call Apocalyptical Earthquakes, of which we find five.

1. The first at the opening of the sixth Seal, *Rev.* 6. 12. 2. The second at the opening of the seventh Seal, *Rev.* 8. 5. 3. The third in my Text, near the conclusion of the sixth Trumpet. 4. The fourth at the sounding of the seventh Trumpet, *Rev.* 11. last. 5. The fifth at the pouring out of the seventh Vial, *Rev.* 16. 18. Among these, this in my Text is the middlemost; the two first (like the two last) fall in quickly, the one after the other, the first under the sixth, the second under the seventh Seal, a little before the sounding of the first Trumpet; after which we meet with no more Earthquakes till the close of the sixth Trumpet in my Text, which long interval takes up above a thousand years, during all which time the Earth seemeth to stand still, not simply, but in comparison with what is now like to be at the close of the sixth Trumpet, and the beginning of the seventh. The world is now drawing towards its end, that its shaking fits do come so fast upon it; and some more than ordinary Change is hastening upon the World; for there have been great Changes in it during the long Interval aforesaid, and yet none of them have been called Earthquakes, as this here in my Text, which though it falls only upon the *tenth part of the City*, yet it is a fair warning to all the other parts, and a sure Pledge of their approaching ruine.

The far greater part of this Interval between the second and third Earthquake, hath been taken up with the Reign of the Beast and of the *Turk*, who in all this time have met with no such considerable Change, as now they are warned to look out for, and which shall shortly befall them under the seventh Trumpet; but as for the change signified by the Earthquake in my Text, it appertains especially to the Beast who slew the Witnesses.

The same hour there was a great Earthquake.] Great; Let us consider that a little, and compare it with the other four Earthquakes; For they are all great, and as it seemeth, greater than this here in hand.

The first, mentioned, *Rev.* 6. 12. is expressly called a *great Earthquake*, and surely greater than this in my Text; For that was so great, that it shook the whole *Pagan Empire*, and overthrew it *funditus*, with an utter destruction, as in the Verses there following. It overthrew the *Pagan* Imperial world, the Heavens thereof, the Sun, Moon, and Stars thereof, and every Mountain and Island belonging thereunto, and all the persons therein, from the King to the Bond-slave. This then was ^{*Rev.* 6. 12. ---- to} a dreadful Earthquake, which shook and overthrew the whole fabrick the end. of the Heathenish Empire, and introduced a blessed Change as to the Christian

* Rev. 8. 2. fition world, * at least for a season. But now, as for the Earthquake in my Text, though it is great, yet nothing near so great, as shaking only and overthrowing a tenth part of the great City. Only know thus much, that it will destroy the Heavens, the Sun, and Moon, and Stars of this tenth part, and overturn the little world therein. For all the Apocalyptrick Earthquakes overthrow Worlds; the first the Roman Pagan world, the second the Roman Christian World, the third, fourth and fifth the Romish Antichristian World; after which succeedeth the Millenary World, which the Apostle calls, *The World to come*, H. br. 2. 5.

Rev. 8. 5. 2. As for the second Earthquake at the opening of the seventh Seal, and immediately foregoing the sounding of the first Trumpet, this also was a great Earthquake, though it is not expressly so called. For, 1. A great Change followeth it, as appeareth in the eighth and ninth Chapters. 2. Whereas there are several expressions of Terror when it comes, as, *Voices, and Thunderings, and Lightnings, and an Earthquake*, there seemeth to be a gradation in the words, and the forest dispensation brings up the rear, and that is an Earthquake. So that this also looks greater than that in the Text in hand.

3. Compare the Earthquake in my Text with the next to it, under the seventh Trumpet, and though this here is great, yet that is greater, so as it is not in my Text. 1. Because accompanied with Lightnings, and Voices, and Thunderings, and great Hail. 2. Because it is the immediate fore-runner of those Vials which shall utterly destroy the Beast. Whereas the Earthquake in my Text shakes only a tenth part of the City, and makes way for the seventh Trumpet.

4. Compare it next with the Earthquake at the pouring out of the seventh Vial, Rev. 16. 18. And though this in my Text is called great, yet that is greater, and indeed the greatest that ever was. For mark what the Text saith of it: *There were Voices, and Thunderings, and Lightnings, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great; and the great City was divided into three parts.* This Commotion and concussion made the great City to fall asunder; *And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and every Island fled away, and the mountains were not found, and there fell upon men a great hail out of Heaven, every stone about the weight of Talent, &c.* Well therefore may it be said, *There was not so great an Earthquake since men were upon the earth.* For now also the Romish Antichristian world is wholly destroyed, and the Millenary introduced. For in these three last Earthquakes, it is observable, that there is a gradation, that in my Text is exceeded by that, *verse last*, and this exceeded abundantly by that under the seventh Vial, which is the sweeping and concluding Earthquake.

And

And in these two last, it is observable again, that they are accompanied with Hail, the first of them with *great hail*, but the last with so great, that every Stone is about the weight of a Talent, big enough to brain an Oxe or an Elephant; for God now knocks down not only the great Beast, but the *Turk* and Devil also. And now, not only the Earth shakes under the Beast, but the Heavens also from above discharge (as I may say) their Cannon-shot, such massy Hail-stones as God hath reserved against this day of battel and war, and now is fulfilled what is written; *The windows from on high are open, and the foundations of the earth do shake, Isa. 24. 18.* It will be now in the end of this Antichristian World, as in the end of the Old World, when the deep from beneath, and the Windows of Heaven from above, met together and conspired to destroy that world of the ungodly. Thus I have opened to you these five *Revelation Earthquakes*, comparing that in my Text with the other four, as the least of them all, yet called a *great Earthquake*, considered simply in it self, as also effecting a great work, in throwing down the tenth part of the great City.

Let us come now to the effect of this Earthquake in the following words.

And the tenth part of the City fell.] By *City* here we understand the *great City* spoken of, *ver. 8.* For this verse refers to that, though that is called the *great City*, this only *The City*, without the Epithete *Great*, yet not without an Article or two, τὸ δέκατον τῆς πόλεως, which amounts to as much as *Great*, for it is, *That tenth part of that City*; so that both the City it self and its tenth part, have a singular remark here upon them. But what is *that City*, that *great City*? It is not a material City properly so called, compassed about with walls, but the City here being the same with that *ver. 8.* is the whole Jurisdiction and Government of *Rome*. And whereas it is said, *The tenth part thereof fell*, viz. with the foresaid Earthquake, this cannot be meant of the City of *Rome* it self, which is reserved for the fifth Vial, which I conceive will not be poured out till after the sounding of the seventh Trumpet. And though a Learned Interpreter of the *Revelations* expoundeth this of the City of *Rome*, which he saith, is now but the tenth part of what *Rome* was in former times, I suppose that will not easily be proved. Nor is this tenth part (as I humbly apprehend) to be understood Geographically, for a tenth proportion of the Romish Dominion; but I rather conceive, that it is to be understood Mystically, for one of the ten Horns; among which *Great Brittainy* is reckoned one, and by some, the first.

But why doth there fall no more of the City than the tenth part?

1. Not but that it were just with God to destroy the whole City, which hath fully deserved it long since; but God begins only with a tenth part to give the remainder of the City fair warning, lest all be ruined (as it will) after some time longer. You know, this City is spiritually

Quest.
Answ.

called

called *Sodem*, ver. 8. Now God gave *Sodem* a timely Admonition by the Conquest which the four Kings had over it, and the spoil which they got therein, and the captivating its Inhabitants; and when this prevailed not to amend them, after a while it was utterly destroyed: Even thus it is with this *Spiritual Sodem* in my Text.

2. I further answer, *ὀφθαλμοὶ θεοῦ ἐκδίδωσι δίκην*, God hath a revenging eye; The eye of divine Vengeance is not so much at time this of the Earthquake upon the whole City or Power of *Rome*, as upon that part thereof where the Witnesses were slain.

Ob. But the whole City is guilty of this Internation and Witnesses-slaughter: For though the hands of multitudes, and of the the far greater part by much of all the Citizens of the Romish Polity, were not in this slaughter, yet their hearts do fully consent unto it; like as in the *French Massacre*, *Aug. 24.* in the year 1572. though the blood was shed in *France*, yet *Rome* did even triumph when they heard thereof.

Sol. This is granted, according to that of Christ, *Matth. 23. 35.* as also *Rev. 18. 20.* But divine Vengeance falls here upon the Principals, and Patience forbears the Accessories for a season longer, giving them space, as yet, to repent. For in all the strokes and plagues that God inflicteth upon the Beast, God still expecteth Repentance, as we plainly see, *Rev. 9. last*; and, *Rev. 16. 9, 11.* This fall or ruine then lighteth only upon the place or Countrey where the slaughter of the Witnesses is committed, to give warning to the remainder of the City, which yet suffereth also in the fall of this tenth part.

Quest. But how and in what manner doth this tenth part of the City fall, it may be said?

Ans. 1. By dreadful Concussions; as if God should say, *I will overturn, overturn, overturn it.* God will throw down the Props and Pillars thereof with notable subversions.

2. There will also be (as I am apt to think) a *falling*, by *falling off*, in the end, or *falling away* of this tenth part from the remaining nine, by them that shall survive the overthrow; for I do not think that the tenth part shall be utterly destroyed. The survivors shall desert the Beast and his Worship and Government. So that the whole City shall be mulcted and fined a tenth part, paying the tithe of it self to divine Vengeance for the slaughter of the Witnesses; for the Hierarchical Power shall from thence forward cease in that Countrey, which but now was the tenth part of the great City, and the Countrey shall be forfeited, for its bloodshed, into the hands of our Lord Jesus. My apprehensions are, that it will be such a fall as this, *i. e.* which will end in a falling off, and that such a Change will be introduced by this Earthquake, as will prove to be a great Judgment upon the great Whore. The Hierarchy exercised in that tenth part shall fall and sink, and never rise

rise again, like as what is sunk by an Earthquake never riseth more, but is for ever buried in its own ruines. A City or Town may be shaken by a little Earthquake, and yet not fall, though it may stand tottering and hang a-to-side, and be propt up for a time, but this here is said to be a *great Earthquake*, which will quite swallow up that which before was only shaken and shivered, that now it shall never rise again.

It may be said, perhaps, That what the Sea loseth in one place, it gaineth in another: Ob.

But it is not so with the Sea of *Rome*, which now falls into that irrecoverable Consumption prophesied of, *2 Thes. 2. 8. The Lord shall consume that wicked one with the breath of his mouth*; i. e. with the Gospel, which shall now begin to flourish, when the tenth part of this City is fallen. When the City begins to fall, the Gospel shall begin to rise in equal proportion, and never fall again. There will be no Balm for this bruise, no Cordial for this Consumption; the great Whore shall now begin to abate of her flesh, by that time that this Earthquake hath done reckoning with her; her Arm shall be so broken, that there shall be no Roller to bind it that it may be healed and strengthened. And thus you have heard the first Effect of this Earthquake opened; the next followeth.

2. *And in the Earthquake were slain of men seven thousand.*] The New Translation rendreth it, *Capita hominum, heads of men*: The Old, *Nomina hominum, Names of men*, and so the Original hath it; the meaning whereof is, by an Hypallage, *Men of Names*, i. e. famous men. The *Grecians* (I suppose) borrow the expression from the *Hebrews*, who call eminent and renowned men, *Men of names*, as you may see, *1 Chron. 5. 24. and 12. 30.* The Text there compared with the Margine in your Bibles, where *Men of names* in the Hebrew are called *famous men* in the Text. And hence, *men of no name* in the Hebrew, are called, *base men* by the Translators, *Job 30. 8.* By this then you see the meaning of the expression in my Text; for these seven thousand men of Names, are *Viri nominati*, as *Junius* and *Tremelius* render the same word, *named, or famous men*. They are therefore men of eminency and fame, as if one should say, Dukes, and Earls, and Lords, and Knights, and Esquires, and Gentlemen, and Prelates, and Judges, and Counsellours, and Doctors, and Collonels, and Captains, and Magistrates, Officers, &c.

Now of these men of Names, there are slain in this Earthquake seven thousand, i. e. very many, Seven being a number of perfection, and often used in this Book of the *Revelations*; as seven Spirits, seven golden Candlesticks, seven Seals, seven Trumpets, seven Angels, seven Vials; so here, *seven Thousand*, i. e. a great number. And of these it is said, That they were slain in the Earthquake, the Spirit of God (perhaps) alluding to such an effect of natural Earthquakes, as when they throw down Towns or Cities, and bury many of the Inhabitants in the ruines.

For

For this here is called a *great Earthquake*, and therefore whenever and wherever it comes, there will be a terrible shake both of Persons and Things, *viz.* Houses, Inhabitants, Lands, Goods, Moneys, Inheritances, Callings, Trade, Liberty, Health, Relations, Life, and many other Comforts; Mens hearts will shake, fear and tremble, and some perhaps will cry to Rocks and Mountains. It maketh me to think of the case of the *Philistines*, when God committed them among themselves, and when they sheathed their Swords in one anothers bowels; there was a trembling (saith the Text) in the host, in the field, and among all the People, insomuch that the Garrison and the spoilers also trembled, and the Earth quaked, so that it was a very great trembling, (or, a *trembling of God*) and the multitude melted away, and they went on beating down one another. Such a kind of Earthquake peradventure it may be, when the Mighty man, and man of *Name*, shall stumble against the mighty, and both fall down together. Briefly; It will be such a shake as will make a man to eat his bread with quaking, and to drink his water with trembling and with carefulness, as sometimes the Prophet did, *Ezek.* 12. 18. At what time, the Sword shall devour flesh, and be drunk with the blood of the slain from the beginning of revenges upon the Enemy. And when shall this be? Upon the back of the Witnesses Ascension, when once a Reformation (on their part) riseth upon their rising; for then, and not till then, will this Earthquake be; which yieldeth some matter of Comfort to the People of God, that they are so well prepared against such a shaking time; for now that they are drawing nearer to God, he will be their strong Tower to which they shall run and be set aloft. Wherefore, though the Heavens and the Earth shall shake, the Lord will be the hope of his People, and the strength of the Children of *Israel*. So much for this Effect of the Earthquake.

And the remnant were affrighted.] This is the third Effect of it. *The Remnant*; Here is Mercy in the midst of Judgment, that all in this tenth part of the City are not slain, a remnant liveth and escapeth. God is so far here from destroying the whole City, that he destroyes not all the Street. But yet *the Remnant are affrighted*, flying, like as the People fled from the Earthquake in the daies of *Uzziah*, *Zach.* 14. 5. Or as the *Israelites*, that were round about the Tents of *Korah* and his Company fled when the Earthquake swallowed up the Rebels, saying, *Lest the Earth swallow us up also*, *Numb.* 16. 34.

This is the case of this *Remnant*, who are not simply afraid, but *affrighted*, and e'en at their wits end; they are not slain with the Earthquake, but almost kill'd with fear, yet spared and have their lives given them for a prey. God might justly have destroyed the whole Street where his Witnesses were slain, and lay dead, but he is satisfied with the Sacrifice of the lives of Seven thousand *men of Names*, and it is somewhat

what a considerable price; for if so many men of Names fall, how many thousands of little or no name are slain together with them? As *Ahasuerus* said to *Ester*; *The Jews have slain five hundred men in Shusan the Pallace, and the ten sons of Haman; what have they done in the rest of the Kings Provinces?* But God's Eye is especially upon the Fatlings and the best of the Flock, that they may be offered up in sacrifice to him, and it is somewhat like his sacrifice in *Bozrah*, and his slaughter in the Land of *Idumea*, where his sword is filled with blood, and made fat with fatne's, with the blood of Lambs and Goats, and with the fat of the kidneys of Rams, when the Unicorns come down with them, and the Bulls with the Bulls, in the day of the Lord's Vengeance, and the Year of Recompences for the controversies of *Zion*, *Isa.* 34. 6, 7, 8. And it is also considerable, that what is wanting in the Number of the slain, is made up in the fall of the Tenth of the City; a part only are slain, but the whole City falleth in a degree.

4. *And they gave Glory to the God of Heaven.*] This is the last Effect of the Earthquake. But how do they give God glory? 1. By confessing their Sins, especially in ought that they did relating to the slaying of the Witnesses. *My Son* (saith *Joshua* to *Achan*) *give glory to the Lord God of Israel, and make confession unto him*, *Josh.* 7. 19. 2. They repent also of the sins which they confess; for therein also is God glorified, *Rev.* 10. 9. 3. They give God the glory of his Patience and tender mercy in sparing them, and plucking them as a brand out of the burning, *Lam.* 3. 22. 4. They glorifie his Justice and righteous dealings with the bloody Street, saying, *Thou art righteous, O Lord, because thou hast judged thus, for they have shed the blood of Saints and Prophets, and of thy Witnesses, and thou hast given them blood to drink, for they are worthy; Even so, Lord God Almighty, true and righteous are thy judgments.* And this glory is given to the God of Heaven, as in my Text, *i. e.* to the true God; for as *Cyrus* saith in his Proclamation of liberty to the Jews, *The God of Heaven, he is the God*, *Ezra* 1. 2, 3. The Remnant is now convinced of their former Atheisms, Superstitions and Idolatries, and give glory to the God of Heaven.

But is this Acknowledgment extorted from them, or is it freely given by them, as by such whose hearts are now unfeignedly turned to the Lord? Quest.

It is apprehended by some, that it is done by the power only of a strong Conviction in the time of this great Judgment and Vengeance of God upon his Adversaries, but not done by such whose hearts are now truly turned to the Lord: For the Judgments of God do sometimes wring such acknowledgments from wicked men, as when *Pharaoh* could say after the plague of the Hail, *I have sinned this time, the Lord is righteous, and I and my people are wicked.* And as *Joshua* said to *Achan*, *My son*, *Josh.* 7. 19. *give I pray thee glory to the Lord God of Israel, and make confession unto him;* Exod. 9. 27. Josh. 7. 19. 20.

him; And Achan said, *Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.* See also *Judg.* 1. 7. and *2 Chron.* 12. 6. and *1 Sam.* 6. 5. But others do apprehend that this Remnant here were effectually wrought upon by this terrible hand of God, and gave glory to him in sincerity. But I find no reasons given for either opinion, yet I incline to this second. If indeed this Remnant were such as had been totally immerst and drenched in Popery, I should have been of the first opinion; for the Jurats and sworn Creatures of the Man of sin, cannot repent to give glory to God whatever judgments are inflicted on them, as you may clearly see, *Rev.* 9. 20, 21. and 16. 9, 10, 11, 21. The Spirit of Popery is a Spirit of dolence and impenitency, because the complete Worshippers of the Beast are noted as obstinate Reprobates, *Rev.* 13. 8. and, 14. 9, 10.

This Remnant therefore were only sprinkled and dipt a little into Popery, and such may and often do repent of their Idolatries and Superstitions. And by this you see that there is a possibility that this remnant may truly repent and give Glory to the God of Heaven. Yea, and it is probable that they do effectually repent in giving Glory unto God.

For it is here said, that a *tenth part of the City fell* by this Earth-quake; now, How did it fall? Two wayes, as hath been said; 1. A part thereof fell by being Slain, as a just recompence for Slaying the Witnesses, upon whose ascension it immediately followeth. 2. The remnant also of the tenth part fell, but how? By falling away from the Power and Dominion of the Beast. For if they had still persisted in their former courses and adhered to the Bestial Interest, the tenth part of the City had not fallen by falling away, because a remnant had still stood their ground. And this kind of falling, by falling off, was also a Righteous Judgment of God upon the Beast, whose Power is hereby diminished; for the Remnant throws off the Papal Hierarchy, never to be reassumed more by them; and God is pleased to preserve them (as with submission I conceive) to make use of them for future against the Beast and his Interest; Perhaps it is the first of the ten horns which shall hate the Whore, and make her Desolate and Naked, &c. Surely this remnant is reserved for some singular purpose, seeing they are snatched thus out of this dreadful ruine; for they related unto them that were Slain, in that they are called their Remnant; It seemeth therefore as if God intended to turn them into an Horn wherewith to goar and wound the Beast.

This Street then is, from the time of this Earthquake, and so forward, for ever cut off from the great City, and being now purged, partly by Divine Vengeance on the bloody men of Names, and partly by the repentance of the Remnant, it is thenceforth consecrated unto the Government of Jesus Christ.

This Remnant then is reserved, 1. As a Trophy of Victory and Triumph.

2. For

2. For some signal Service to be performed afterward by them under the seventh Trumpet, which followeth quickly upon the back of this Earthquake, as you may see, *v. 14.* And thus I have opened (as God hath holpen me) this passage of the Earthquake and the several effects of it.

But now it may be inquired, what may be the cause of this great Earthquake? As the Psalmist saith, *What ailed ye, O Mountains, that ye skipped like Rams, and ye little Hills like Lambs?*

Quest.

You know what follows in answer hereunto; *Tremble thou Earth at the Presence of the Lord, at the Presence of the God of Jacob.* It comes to pass therefore from the Presence of God among his People, coming down to visit the Street where his Witnesses were Slain. When under the Law a man was found slain in the Field, and it was not known who slew him, the City that lay next unto the slain Man was to purge it self from that blood, and the Elders thereof were to come and wash their hands over a slain Heifer, and to say, *Our hands have not shed this blood, neither have our eyes seen it, &c.* God is tender of the Lives of men, especially of the lives and blood of his Saints which is precious in his sight, and he will certainly make inquisition for it in due time, *Pf. 9. 12.* And when he goes about this act of Justice, what will he do to that City, or to that Street, where his Witnesses are found slain; not slain (I say) in a Field by unknown hands, but in the open Street, yea, and by them that dwell therein, and who cannot thus wash their hands? He will call them to a severe account, For there is a cry in the Ears of God for Vengeance.

Answer.

Deut. 21. 15---

1. In the general, There is a cry of many and great sins in the Streets, for where such a sin is committed as Witness-slaughter, surely there are many other crying sins. Now the sins of a land may lye so heavy upon it, that they may make it to shake and even to reel and rent again, like as a Cart may be so heavy loaden, that it may make the very Axle-tree to crack, and quite overturn all. *The Earth (saith the Prophet) is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunken man, and shall be removed like a Cottage.* Why, what is that which presseth it down so greatly? It followeth; *And the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.* It must needs be a marvellous weight that makes the Earth thus to move, yet such is the weight of sin.

Isa. 24. 19, 20.

2. More particularly, there is the cry of blood in the Street, as I have said; and it is the cry of the blood of the Witnesses. For though they are not literally slain, *i. e.* not as men, but as Witnesses, yet the Lord calls it, and accounts it a slaughter, yea, and their very enemies account them as naturally dead; and they are greatly Oppressed, Vexed, and Silenced, Imprisoned, Impoverished, and cruelly handled, and so, that it hasteneth also the Death of some of them, and reacheth also to the blood (as I may say) of many thousands of Souls who depended upon

Jer. 2. 34-

their Ministry ; and such blood hath a loud cry in the ears of God, and such a cry will shake the Earth wherever the sin is committed, and remains unpurged. You know how the Martyrs under the fifth Seal cried with a loud voice, saying, *How long, O Lord, holy and true, dost thou not Judge and Avenge our blood on them that dwell on the Earth ?* What then followeth ? And I beheld when he had opened the sixth Seal, and lo, there was a great Earthquake, &c. You have heard before of the greatness of that Earthquake, and how it shook and quite overthrew the whole Roman Pagan Empire. You know also that the blood shed by *Menasch* could not be expiated by the greatest reformation that was ever wrought, but the whole Land of *Judah* was at last shaken to pieces for it. That land is extremely deplored that lyeth under the guilt of blood, especially of slaying Christ's Witnesses. See 2 *Chro.* 36. 15, 16. It layed *Jerusalem's* house, i. e. the Temple, desolate, *Matth.* 23. 37, 38.

1 *Thess.* 2. 15, 16. And when the *Jews* killed the Lord Jesus, and the Prophets, and persecuted the Apostles, forbidding them to Preach to the Gentiles that they might be saved, they filled up their sins, and the Wrath of God came upon them to the uttermost. This is a filling and a finishing sin ; even Reformation it self (were it equal to *Josiah's*) cannot save that land from a great Earthquake, and from such Vengeance as will make the ears of them who hear it to tingle. What saith the Prophet ? *The City sheddeth blood in the midst of it, that her time may come ; thou art become guilty in thy blood, and hast caused thy dayes to draw near, and art come even to thine years.* *Ezek.* 22. 3, 4.

3. There is yet another cry, and that is from the Prayers of God's people, especially from under their Affliction. No doubt but the cries, and sighs, and groans of the Children of *Israel* in *Egypt* were accompanied with many Prayers, and it brought such vengeance upon *Egypt*, as you have scarce read the like. God never forgets the cry of the humble. *Pf.* 9. 12. *If but a poor Widdow or Fatherless child be afflicted, and they cry at all unto me, I will surely hear their cry, saith the Lord.* And know thus much, that the Prayers of one distressed Child of God may be such, that they may shake the very Earth it self. What saith *David* ? *In my distress I called upon the Lord, and cryed unto my God ; He heard my voice out of his Temple, and my cry came before him, even into his ears ; Then the Earth shook and trembled, the Foundations also of the Hills moved and were shaken, because he was wroth, &c.* The Prayers of *David* in his distress shook Heaven, Earth, and Sea. And wherefore is it that God saith, *I will shake the Heavens, and the Earth, and the Sea, and the dry land, and I will shake all Nations, and the desire of all Nations shall come ?* I say, wherefore is this, and whence proceedeth this great concussion ? Even from the desire of all the Saints that live among the Nations in the world. They are oppressed and persecuted in the world, and they

they cannot be quiet; upon this they cry out, and utter their desires, *O that Jesus Christ would come and deliver us, and plead our cause, and relieve us in our distresses, and call the world to a reckoning! Even so come Lord Jesus, come quickly.* I tell you, This will cost the world a sound shaking. Little do people imagine what the force of God's peoples prayers is, they have an Earth-shaking power in them. The praying Saints are a thundering Legion. *Samuel* no sooner cryeth to the Lord, but he heareth him and answereth him with a dreadful discomfiting thunder upon the *Philistines*. And when the Saints fall to prayer at the close of the seventh Seal, presently follow *Voices, and Thunderings, and Lightnings, and an Earthquake*. When *Peter* and *John* were returned from their persecutors to their own company, they betake themselves to prayer, which was no sooner ended but the place was shaken, where they were assembled together. And when *Paul* and *Silas* prayed and sung praises to God in the prison, and in the stocks, suddenly (saith the Text) there was a great Earthquake, and the foundations of the prison were shaken, and immediately all the doors were opened, and every ones bonds were loosed, and the Keeper of the prison drew his Sword and would have killed himself. And do we think now, that all the prayers that have been made within these few years by the Saints in the world, will not end in a dreadful Earthquake? God hath already answered his people, and will again answer them, by terrible things in righteousness. Thus you have seen the procuring causes of this Earthquake. I shall conclude with some Confectaries, Informations and Exhortations flowing from what hath been opened to us.

1. By what we have heard in the Explication of this thirteenth verse, we have a further proof of what sometime I said, That the Witnesses are slain not in all parts of the great City, but in some one eminent Street thereof that hath not quitted and cast off the power of the Beast; wherefore I thus argue:

Where the revenge of God is inflicted for the slaying of the Witnesses, there, and there only, are the Witnesses slain:

But the revenge of God is not inflicted upon the whole City for the slaying of the Witnesses, but only on a tenth part thereof:

Therefore in that tenth part thereof, and there only, are the Witnesses slain.

For God proportioneth his Revenge unto the place of the slaughter, making it commensurate and adequate thereunto, and doth not exceed the bounds thereof.

2. In this dispensation we may see the singular patience of God towards the Enemies of his Witnesses, in that he doth not presently bring this great Earthquake upon them; they may meet with many a fore concussion, during the time of the slaughter, and presently after it is over; but yet God deferrs the terrible Earthquake till the ascension of the Witnesses, and

till that great Voice from Heaven hath said unto them, *Come up hither*; and that they have ascended in a Cloud in the very sight of their Enemies. Which (by the way) sheweth us plainly, as I touched it before, that this loud voice and call unto them to ascend, doth not proceed from the Powers and Rulers of this World, as some have thought, for these are *Enemies*, and the *men of names*, who are to be slain in the Earthquake presently upon the Ascension of the Witnesses. They continue Enemies unto the very time of their destruction.

But that which I am speaking to, is the Patience of God towards that Street where the Witnesses are slain; for God doth not destroy the *men of names* so soon as they have slain the Witnesses, no, nor so soon as the Witnesses are risen and standing upon their feet; He tarrieth till they are ascended, and gives his Enemies warning enough; but when once the Ascension time is over, and Reformation of Churches, Families, and Saints on foot, the Earth will forbear shaking no longer; there is then but an hour (*i.e.* a very short time) between the Ascension and the Earthquake.

3. We are shewed the just Revenge of God upon these Enemies, in that he *slayeth* them, a meet recompence for their slaying of the Witnesses.
 * Rev. 13. Thus, * *he that leadeth into Captivity, shall go into Captivity, and, he that killeth with the Sword, shall be killed with the Sword.* So here, They that
 10. slay, shall be slain; as it is written, † *He that sheddeth blood, by man shall*
 † Gen 9.6. *his blood be shed.* * *The Lord God of Recompences shall surely requite*; he is
 * Jer. 51. as punctual in his Justice, as powerfull in his Patience.
 56.

4. In that the holy Ghost here seemeth to allude to the manner of great Earthquakes, which is to swallow up houses and their Inhabitants, so as *Korah, Dathan, and Abiram* were swallowed up, though that was rather by the Earth renting, than quaking, yet swallowed up they were,
 * Num. 16. 32. * they and their houses and all the men that appertained to them, and their goods; I say God seemeth to deal with these *men of names*, as with those Rebels and their companions; As if God should say, they shall perish in the gain-saying of *Kore*, and as so many *Dathans* and *Abirams*, and Rebels against the God of Heaven; for such God accounteth these, whatsoever these accounted the Witnesses. * And of these three men it is said, *They rose up before Moses, with certain of the Children of Israel, two hundred and fifty Princes of the assembly, famous in the Congregation, men of renown.* They were, just like these in my Text, *virī nominatissimi*, men of great note and name; and so Mr. *Aynsworth* translateth the word *famous*, in that place, *Men of names*, and he reckoneth them no less than States-men, as you may see in his Exposition. And the like title also is given to the oppressing Gyants of the old World, whose foundation was over-
 * Gen. 6.4. flowed with a Flood; * They are called *Mighty men*, and men of Renown.

You see then the account of God concerning these famous ones in my Text;

Text ; They slay the Witnesses as Rebels, and ere long themselves are slain of God, as such.

5. Whereas these many thousands were *men of Names*, it may denote (as Mr. *Brightman* observeth from the expression) that God doth not fall blindfold with his judgments upon men ; he doth not strike *Andabatarum more, sed certo, nominatimque*, even so certainly and knowingly, as if he named these great men ; There's for you, such a one, saith he, and there's your reward, saith he to another, naming him, &c. *God shall shoot at them with an arrow, suddenly shall they be wounded*, Psal. 64. 7. He doth not shoot like that Syrian who hit *Ahab* at adventure, but he aimeth alwayes when he shooteth, and never misleth the mark.

6. God then is no respecter of persons ; * *He accepteth not the Person of Princes, nor regardeth the Rich more than the Poor.* * Job 34. 19. Nay, he hath a special eye upon the *men of Names*, for you must know that this Earthquake here doth slay many a man, hundreds and thousands no doubt *nullius nominis*, of no name or fame at all, but these you see are not here mentioned, but only the *virii Nominum*, the men of great renown. And God will do this dreadfull Execution upon them by a remarkable hand from Heaven ; for Earthquakes are in a special manner from God, there is no hand of man in them. *The mighty shall be taken away without hand*, Job 34. 20. That is, without the hand of any man ; God will do it by an out-stretched hand from Heaven.

7. It is very observable, That in Gods execution of Judgment here, he falls most eminently upon the principal Ring leaders, the *men of Names*, whose hands especially were employed in slaying the Witnesses. Many others of little or no name were engaged also in the slaughter, but the men of Names stirred them up and set them on work, and led them the way also by their Examples and Authority. Wherefore God takes notice of them especially, and the stroke falls most remarkably upon them as the great Oppressors of the Witnesses, and hinderers of Reformation. He takes off these therefore, and removes them out of the way, as intending now to bring in Reformation *contra gentes virosque nominum*, against all opposition whatsoever. For great men, if not also good, are great opposers of that which is good ; as God sometimes said to *Ezekiel*, shewing him five and twenty of his great Enemies, and among them *Jaaazaniah* and *Pelatia* Princes of the people ; *Son of man*, saith God, *These are the men that devise Mischief and give wicked Counsel in this City ; Therefore prophesy against them, Ye have multiplied your slain in this City, and ye have filled the Streets thereof with the slain, &c. I will execute judgments upon you, and ye shall fall by the Sword, &c.* And saith *Ezekiel*, *It came to pass when I prophesied, that Pelatia* dyed, Ezek. 11. 1. ----- See also Numb. 25. 4.

Thus when the sixth Seal was opened, and that the Judgments of God fell

Fell most formidably upon the Roman Pagan Empire for the most horrid bloody Persecutions used against the Christians, the most righteous God began with the ring-leaders, the *virī nominum* are set in the front of the Sufferers, viz. *The Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men*; and after them come in the men of *small names, every bondman, and every freeman*, Rev. 6. 15. The Earthquake there mentioned shook all the Empire from the highest to the lowest, but it began with, and fell heaviest on, the *men of Names, Kings, great men, rich men, chief Captains, and Mighty men*. For as for the Bondmen and Freemen, they were set on by their Kings, and great men, and rich men, and chief Captains, and mighty men; That is, the Informers, and Catch-poles, and Jaylors, and poor Souldiers, were but as a company of bondmen to the Kings, great men, and men of Names; and they must do what the Powers will command them, but (you see) that will not excuse them when the Earthquake cometh; but yet the Grandees are the men in the Van that are most eminently shaken and thrown down thereby; they shall pay for it to the purpose.

8. We may here behold the riches of God's grace, that he not only spareth a Remnant of his, and his Witnesses Enemies, that they are not slain with the rest in the Earthquake, but he giveth to them also the grace of repentance. They might have drunk of the same Cup with those men of renown, as being a *Remnant* of them, especially as to their enmity, but God lets them live to repent and give him glory. I suppose these to be such as were persecutors as well as those others, but they did it ignorantly in unbelief, and therefore they obtain this mercy; peradventure the other (at least many of them) are such as transgress of malicious wickedness, and rebell against the light, which is a very high provocation. They are nothing like so ignorant as malicious and despightful, being desperate sworn enemies to Jesus Christ, his People, Cause and Interest. Yet even the spared Remnant are bad enough, as known and professed enemies to the God of Heaven, to whom now they give glory, whose glory and honour they never cared for before. O the riches of the glorious grace of God, that he should save such as these, not only from the destruction of the Earthquake, but of Hell it self! Let us exalt this inestimable grace, and believe, love, and praise, and give glory to the God of Heaven for their so doing; and in the mean while, let none despair, when such men as these repent.

9. They that are the People of God and dwell in that bloody Street, may have hopes, that God will not utterly destroy it, seeing there is a Remnant that will be spared, which shall be as the shaking of an Olive-tree and the gleaning of Grapes after the vintage is ended. You know what devastation God maketh by his four fore Judgments, Ezek. 14. 22. And yet saith the Lord, *A remnant shall be left, and they shall come forth*

unto you, and ye shall see their way and their doings, and ye shall be comforted concerning the evil that I have brought upon you. God will not utterly forsake that Street, but yet in it shall be a tenth, and it shall return, and shall be eaten as a Teyl-tree, and as an Oak, whose substance is in them when they cast their leaves; for so the holy seed shall be the substance thereof. God will as it were tithe this tenth part, and consecrate it and the land unto himself for some signal and singular service to his Name. And as God will destroy the Microcosm and little world in that land by this Earthquake, viz. the Sun, Moon, Stars, and Heavens and Earth thereof; so he will create new Heavens (as I may say) and a new Earth therein, and the former shall be remembered no more. Isa. 6. ult.

Lastly, We see what a shaking world we live in; Let our hearts therefore hang loose to the things of this world, to which they are so apt to adhere. How soon God may shake us, we know not, and shaking (especially of the earth) is in order to the removing of the things that are shaken, *Hebr.* 12. 26, 27. And when men are sorely shaken, they had not need to take hold on things that shake, and which are ready to remove away from under them; they have need to lay hold on stable and abiding things that will stand fast and not forsake them. If any should say, This shaking may be far enough off from us; Let no man think so; For admit that this be not the time nor place spoken of, in *Rev.* 11. 7, 8. Yet where there is any thing like it, there will be that also which is as like unto this Earthquake. What saith the Lord to *Ezek.* 33. *Ezek. 33.*
kjel? If a righteous man beget a son that is a robber, a shedder of blood, and that doth the like to any one of these things, viz. there spoken of, he shall not live, he shall surely dye, his blood shall be upon him. That doth the like, &c. He doth not say, *That doth the very same.* If an Hue and Cry pursue after a shedder of blood, and find a man that is very like him, and apprehend him upon suspicion, and it falleth out upon examination that the person apprehended hath also shed blood in like manner, though he is not the person that shed the blood inquired after, yet he shall not live, he shall surely dye, his blood shall be upon him: Even so, &c. God will never put up the slaying of his Witnesses, though (perhaps) it may not be that slaying here spoken of, but only the like unto it. There is no satisfaction to be taken for the life of a murderer, nor is there any City of Refuge appointed in the law for him, he must be taken away from God's altar, or slain at it, as *Joab* was, otherwise, the whole land lyeth under the guilt of blood. Numb. 35.
31.--Deut.
21. 1.--10.

You know what *Hanun* did to *David's* Embassadors, who were sent to him in meer love and good will. He did not slay them, but shamefully abused them. O how was the land of the children of *Ammon* shaken for this abuse! The Kings crown was taken from his head and set on *David's*, the *Ammonites* slain, *Rabbah* sacked and plundered, and the people

people of the Land put under sawes, and harrows, and axes of iron, and made to pass thorow the brick-kiln. And yet, what is this abuse of *David's* Embassadors, to that of Christ's, which we have lived to see? And what will the Lord then do, how dreadfully will he avenge the high and horrible contempt of his Messengers? Prepare therefore for times of great concussions; perhaps they may prevent some of your deaths, if not prove also the cause of them. Hang loose (I say) to the world, and be in the number of the ascenders, get up above the Earth, and approach nearer unto Christ in Reformation and Holiness, and then, if the worst should come, you may sing *Luther's* Psalm, *Pf.* 46. And be not so solicitous about the Earthquake, as about the Ascension that immediately precedeth it; for the Earthquake must come, but wo be to them when it comes who are not got above the Earth. It is the great mercy of God to defer the Earthquake till after the Ascension, for the greater safety to his people; which I conceive to be a special reason why it is deferred till then; though another may be, That a foundation may be layd for the carrying on the work of Reformation the better, when the Earthquake is at an end.

And it promiseth well to the Street, that God will not utterly destroy it, nor take away his Gospel from it; 1. In that he still continueth his Witnesses in it. 2. Because Reformation and Holiness are ascending when the Earthquake cometh. Now therefore let it be the care and endeavour of the People of God, 1. *To rise.* 2. *To ascend.* 1. *To rise*; what is that? To hold forth the Spirit of Life from God; They must walk in opposition to their slain condition; now, they were slain by the loss of spiritual life, courage, and activity; therefore they must rise by a contrary Spirit. 2. Let it be their endeavour also to *ascend*, i. e. to reform, viz, Churches, Families, Hearts and Lives.

And if we must thus ascend, then it will follow, that we must not stay at that pitch of Reformation to which we have already attained, but must yet get up higher; there is a great deal more yet to be done. For perhaps some may say, Are we not ascended already? No; we are not yet come to the utmost of our Resurrection, which (as we have heard) is gradual. True; there hath been a kind of rising and ascending of late years; for wherefore are the Witnesses slain, but for their climbing up so high in their Separations and Professions? And yet (you see) they must ascend up higher; For we are not risen up so high above former times, as we must yet rise up higher above our present selves; God will not be satisfied with our Resurrection when it is come to its utmost degree, but then he requireth also an Ascension, which will be gradual likewise, unto the time of the pouring out of the seventh Vial.

F I N I S.

